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A MEDIEVAL "GOSPEL STORY".

AMONGST the popular works of devotion in the later Middle Ages, none was probably more widely known and read than the *Meditationes Vitae Christi*, at one time attributed to St. Bonaventure. The considerable number of manuscript copies of the original Latin text, still to be found in the libraries of Europe, attest its popularity; but it was very soon translated into other languages, for the benefit of those who could not easily read Latin. An English translation appeared early in the fourteenth century.

Nor is the reason of its popularity hard to understand: for the author had a remarkable gift as a story-teller and yet was something far more than a mere story-teller. There is intellectual vision as well as imagery in his narratives and sincere restrained emotion as well as fancy. His art is simple and without any trace of self-consciousness. When he tells a story, the story tells its own tale. When at the end of a story he makes a reflection, his conclusions seem so obvious—once they are put before you; but then it is doubtful whether you would have seen them by yourself. Children would delight to listen to him; so vivid at times is the picture he creates and so surprisingly inevitable are the situations as he describes them. And yet, as I have said, he is more than a story-teller: he wrote as an evangelist to make known the tidings of great joy which came to mankind in the Person of the Incarnate Son of God. And, as is evident, he wrote in a joy and understanding of the Gospel story which must have been the fruit of much loving meditation.

Who the author was, we cannot say. Almost certainly he was not St. Bonaventure: the style of the *Meditationes* is so utterly different from that of the Seraphic Doctor's authentic writings. Yet from his references to the sayings and example of St. Francis we may conclude that the author was a Franciscan Friar. One fact which may account for his anonymity is, that the book was not written for publication to the world at large, but for the personal use of one who seems to have been under his spiritual direction, a nun of the Order of St. Clare.[1] But the work was of too delightful a character to remain long a private possession. Only the most unappreciative reader could have failed to make it known to others, so obviously is it a book one would share with one's friends. And so within a few years its fame was spread abroad far beyond the confines of a Poor Clare's convent and it became a treasured possession of many readers in many lands.

I have said that the popularity of the *Meditationes* may partly be explained by the author's gift as a story-teller. Yet the book is really what it professes to be—a book of meditations on the life of our Lord. Its purpose is to beguile the reader to ponder upon the story of the Gospel until the story becomes a living picture in the mind and then a voice to the heart—even as it was to the disciples who followed our Lord in Galilee and Judea. For to the writer it is evident, that to know our Lord is to love Him and to love Him is to enter upon the path to the heavenly life.

Now the author is well aware that what he styles "carnal meditation"—that is, the pondering upon sense-pictures of the imagination—is not the highest degree of contemplation. But he has the shrewd sense to know that such imaginative meditation is a real help to the ordinary man and that for most people the enkindling of the imagination is the first step in real mental and spiritual apprehension of the truth. In his instruction to the reader for whom he wrote the book, he bids her not despise such "carnal meditation," though he tells her not to linger over it when she feels drawn to a more spiritual contemplation. Even in regard to the reflections which he

[1] This is evident from the passage in the prologue: *Si legas de beato Francisco et de beata virgine Clara matre ac ducissa tua.*

appends to the story, these, he says, are meant merely as aids and should be passed over if they interfere with the flow of her own thought. The purpose of the book is attained if it leads her to ponder upon the facts and teaching of the Gospel itself. The *Meditationes* are not to displace the reading of Scripture, but merely to be used as an aid as they may be found helpful. Thus modestly the author declares his purpose.

The book consists of ninety-eight meditations, besides a preface explanatory of the author's design, and two concluding chapters in the nature of an apology for this form of meditation. Of the ninety-eight meditations, however, only eighty-four are strictly concerned with the story of the Gospel: for when he comes to the story of Mary and Martha, the sisters of Lazarus, the author digresses into a long treatise on the respective merits of the "active" life and the contemplative, which runs through fourteen chapters. This treatise really divides the book into two parts: the first treating of the life of our Lord until the close of His missionary activities, and the second relating the story of the Passion and Resurrection.

It may be said at once that, from the artistic point of view and even the reflective, the stories he tells are not of equal value. The author is at his best in relating the history of the Nativity with its accompanying mysteries, and again when he tells the story of the Passion and Risen life, including the Coming of the Holy Ghost. With very little difficulty these stories could be dramatized and put upon the stage: and it is not improbable that we have here one of the sources of the Mystery Plays which were acted in the fourteenth century: whilst almost certainly these stories were drawn upon by the painters and poets of that period.[2] But of this further on.

The "Nativity Group" of stories opens with a prelude much in the same way as does the Gospel of St. John. The story of the Incarnation begins in heaven. In the first chapter we are told of the longing of the angels for the restoration of mankind to God and how, "when the fulness of time was at hand," they came before the throne of God and altogether prostrated and made supplication: "Remember, O Lord, that Thou didst create them in Thine own image: open Thy hand

[2] Cf. Thode, *St. François d'Assise et l'art Italien*, vol. II, pp. 151 ff.

in mercy and deal mercifully with them." Then in the following chapter we are told the story of the contention in heaven between Mercy and Peace on the one side and Truth and Justice on the other.[3] It is in truth a discussion of the motives of the Incarnation, but set forth in a form which anticipates the Morality Play. The Four Virtues appear before God's judgment seat: Mercy and Peace plead for the Redemption; Justice and Truth play the part of "the devil's advocate". The Eternal Father, having heard their pleas, decides that both Mercy and Justice must needs be fulfilled: but for this work of redemption one must be found willing in his great charity to suffer for mankind's sin. Whereupon Truth goes forth to search the earth, whilst Mercy searches the heavens: but no one is found in heaven or earth to possess such perfect charity as this work of redemption demands. Then Peace comes forward and addresses the Eternal Father: "Only He who decreed the remedy can fulfil it." Whereupon God takes upon Himself the work of man's redemption and, calling the Angel Gabriel, He bids the angel go forth and tell the daughter of Sion: "Behold thy King cometh", etc.: an evident allusion to the mission of the Messianic prophets. The prelude is in fact a dramatic setting of the "expectation" of the Redeemer as it is revealed in the prophets of Israel, and it breathes throughout the essential teaching of the prophecies. And here we have the real secret of the fascination of the author's dramatic recitals. At first sight they may seem fanciful: yet on consideration it will be seen how deftly the writer has expressed in pictorial language conclusions or ideas which only an intimate knowledge of the Scriptures could have given him, where he sets forth the truths of revelation; whilst in describing the emotions or conduct of the human actors in the Gospel story he shows an intimate observation and understanding of human nature itself. For this reason his Gospel narratives have something of the peculiar quality whch has made Hans Andersen's

[3] The story is a version of the old medieval legend of *The Four Daughters of God,* an adaptation of an earlier Jewish story found in the Talmud. In the Jewish version the contention of the four virtues—the Daughters of God—is concerned with man's creation; in the medieval version, with the Redemption. Probably the author of the *Meditationes* took it from St. Bernard, but it appears in many medieval writers, e. g. Hugh of St. Victor and Bishop Grosseteste.

Fairy Tales a joy to the appreciative grown-up reader as well as to the child: they have the insight of real imagination: they are never merely fanciful.

Take, for instance, the story of the Annunciation.

Then Almighty God called the Archangel Gabriel and said to him: Go to Our beloved daughter Mary who is espoused to Joseph and is above all creatures most dear to Us; and say to her that My Son has desired her comeliness and has chosen her to be His mother, and ask her to receive Him joyfully; for through her I have decreed to work the salvation of the whole human race, and I will forget the injuries which have been done to Me. . . . Thereupon Gabriel arose, joyful and glad, and he flew from on high in human form. In a moment he was before the Virgin still lying on her couch. Yet did he not fly so quickly but that His Lord forestalled him; and there he found the Holy Trinity which had come before Its ambassador. For thou must know that the most high work of the Incarnation was the work of the whole Trinity, although the Person of the Son took flesh: as when a man putting on a tunic is helped by two other men who stand on either side of him and hold up the sleeves of the tunic. . . The faithful bridesman Gabriel having entered, said to the Virgin: Hail, full of grace, the Lord is with thee; blessed art thou amongst women.[4] But she, according to the words of the Gospel, was troubled at his speech, thinking of the novelty of such a salutation. For she was not accustomed to be thus saluted: and in this salutation she heard herself commended on three counts. Wherefore the humble lady could not but he troubled: for she was saluted as being full of grace, as having the Lord with her, and as being blessed amongst women. And the humble cannot hear their own commendation without bashfulness and trouble of mind. She therefore was troubled in mind from a virtuous and righteous bashfulness. . . . Twice she heard the angel speak before she replied: since it is an abominable thing for a virgin to be too ready of speech. The angel, recognizing the cause of her hesitation, said: Fear not, Mary, and be not bashful at the praises which I have uttered to thee; for such is the truth. Not only art thou full of grace, but thou hast recovered and regained grace from God for all mankind, since thou shalt conceive and bear the Son of the Most High, who has chosen thee to be His mother: and He will save all who hope in Him.

[4] The author is aware, as the story of the Visitation shows, that this third part of the salutation was spoken by Elizabeth. But he probably considered that Gabriel anticipated Elizabeth's salutation.

Then she replied, not as either accepting or rejecting the aforesaid praises but as being wishful to be certain concerning the matter of her virginity, to wit, that she should not lose it, for of this she was much afraid. She asked the angel therefore: How shall this be done unto me since I have dedicated my virginity to God and shall never know man? The angel replied: It shall be done by the operation of the Holy Ghost.

So the narrative continues. Our Lady "kneels and with joined hands" utters her "Ecce ancilla Domini", and God's Will is accomplished. Whereupon the angel too kneels in adoration. After a little while he rises and bows to the ground before Our Lady, bidding her farewell: then he disappears and returns to his native heaven, where he tells all that has happened; "and there was a new joy and a new festival and exceeding great exultation".

Such is the narrative: but the quotation does not do justice to the full dramatic art of the narrator. For here and there he interpolates an admonition to help the vision of the reader, as, for instance, at the moment when Almighty God sends forth Gabriel with the message to Our Lady: "Here," he says, "you should imagine and behold God as best you can, considering that He is incorporeal. Regard Him as a great God sitting on a high throne, His countenance kindly, loving and paternal, as one willing to be reconciled or already reconciled. And see Gabriel with a smiling glad face and on bended knees, attentively receiving the embassy of his Lord."

Again, when he tells of Gabriel delivering his message, we have his "stage-direction": "Take note how Gabriel stands before his Lady reverently, bowed down." These "stage-directions" have at times a particular interest as concerning the influence of the *Meditationes* upon the dramatic and pictorial art of the fourteenth century. For instance, from this time onward almost all painters in depicting the Annunciation represent the angel either as "reverently bowed down" or as genuflecting before Our Lady when he delivers his message. In the later Mystery Plays, the dramatic representation of the Annunciation follows closely the narrative and directions of this meditation.

Another point of interest to the student of medieval piety and literature, is the evident intention of the author of the

Meditationes to emphasize the part taken by Our Lady in the work of redemption as depending on her own will and her acceptance of the dignity God has destined for her. Gabriel is God's ambassador: his mission is to ask Our Lady "to receive Him (the Son of God) joyfully: and the drama turns upon Our Lady's consent. The free acceptance of Our Lady of her share in the work of the Incarnation was a truth which held the imagination of the Middle Ages, and evoked, more than all else, a worshipful devotion to the Virgin Mother of God.

> I sing of a maiden
> That is matchless,
> The King of all kings
> For her Son she ches (chose).

So begins one of the sweetest of our medieval English songs of the Annunciation. It voices a dominant motive in medieval piety.

But throughout these thirteenth-century Meditations on the Incarnation and the Passion, we constantly come upon pen-pictures and turns of speech with which we become familiar in the literature and art of the fourteenth century. For instance, who will not recognize the well-known theme of so many of the Christmas carols in this description of Our Lady and the Divine Babe: "With what gladness and trustfulness and maternal authority did she embrace Him and kiss Him, sweetly pressing Him to her bosom and delighting in Him whom she knew to be her Son."

It is indeed when telling the story of Our Lady as she enters into the life of our Lord, that the author's emotion most finely betrays itself; and it is then that his story-telling is at its best. Undoubtedly the two finest narratives in the whole book are those of the Annunciation and the Lament of Our Lady over the death and burial of her Divine Son. The lament of Our Lady is a frequent theme in the religious poetry of the fourteenth century: in Middle English literature it has given us some of the best of our religious songs and dramatic verse. In the Mystery Plays of the Passion it is one of the most striking features.

To anyone acquainted with this literature the Lament of

Our Lady as it is set forth in the *Meditationes* will seem strangely familiar.[5]

For instance, there is Our Lady's lament as the disciples await her permission to carry the body of our Lord to burial: "Putting her face to the face of her beloved Son, she said: My Son, I hold Thee dead in my bosom: hard indeed is this separation of Thy death. Glad and delightful was it to be with each other; and without quarrel or offence we went amongst others, though now Thou art slain as a criminal. Faithfully I served Thee; and Thou, me: but in this Thy sore battle Thy Father would not come to Thy aid and I could not. For the love of mankind Thou didst abandon Thyself of Thine own will. Hard and painful is this work of redemption; but because of man's salvation I rejoice in it. And now our companionship is severed and I must be separated from Thee. I, Thy saddest mother, will bury Thee; but afterward where shall I go? Where, O my Son, shall I abide? Without Thee how can I live? Gladly would I be buried with Thee, that wheresoever Thou art I might be with Thee in like manner. But since I cannot be buried with Thee in body, I will bury my soul in the tomb; I will leave it there with Thee, and I commend it to Thee."

And again this lament of Our Lady when she arrives in the house of John, the Beloved Disciple, after our Lord's burial: "My dear Son, where art Thou, for I see Thee not here? O John, where is my Son? Magdalen, where is thy Father who loved thee so tenderly? He has gone from us, our joy, our sweetness, the light of our eyes: He has gone from us and you have heard in what great straits He has gone."

One recalls at once that fine Middle English poem commonly known as *St. Bernard's Lamentation*:

> He led me to a chamber there
> Where my Son was used to be—
> John and the Maudeleyn also;
> For nothing would they from me flee.
> I looked about me everywhere:
> I could nowhere my Sone see.
> We sat us down in sorrow and woe
> And 'gan to weep all three.[6]

[5] Thode (loc. cit.) has already remarked on the debt due to the *Meditationes* by the Italian Mystery Plays of the fourteenth century.

[6] It may be noticed here that Richard Madynstone's English version of the

Nor is it improbable that from these Meditations we derive the familiar picture of the *Mater Dolorosa* as it has been handed down to us by the painters of the fourteenth and later centuries. Describing the scene when the body of our Lord had been taken down from the Cross, the *Meditationes* tell us: "Our Lady held His head close to her bosom and Magdalen held His feet."

In fact this book of meditations would seem to have been a very storehouse whence painters and poets and playwrights took their ideas and inspiration.

And yet the author of the *Meditationes* is not in the highest sense an original writer. In his elaborations of the Gospel story he borrowed very largely from earlier writers. His real gift, when he is at his best, is the dramatic setting which he gave to his borrowed ideas and his power of creating a picture. He drew very largely upon the sermons of St. Bernard: there is hardly a meditation in which the Saint of Clairvaux is not quoted: and what is more, it is evident that the author's mind was formed in the mystic worship of our Lord's sacred Humanity as this was voiced by St. Bernard. The *Meditationes* are in fact one of the channels through which the popular devotions of the later Middle Ages are derived from that great Saint.

Nor is it unlikely that the *Meditationes* owe much to the literary disciples of St. Bernard, who were greatly in evidence in the twelfth and thirteenth centuries. Nevertheless the *Meditationes* have a place of their own in the history of medieval popular piety and in their turn became a source whence others drew.

One more question of interest to the student of the Middle Ages.

How far do these meditations illustrate the popular preaching of the thirteenth-century friars? I am inclined to think that they give us a true evidence of that preaching. Not a few of the meditations are in fact reminiscent of the pulpit; and if not sermons as actually preached, are at least derived from sermon notes. The meditations on the Annunciation, on our Lord's Nativity and on the Ascension are at least in part

Planctus is in many details nearer to the *Meditationes* than to the original *Planctus* attributed to St. Bernard. Cf. *Liber de Passione Christi* in *Opera S. Bernardi.* Migne, vol. 182, pp. 1134-1142.

written in reference to the festivals of these mysteries and bear traces of having formed the matter of a popular discourse. In the meditation on the Annunciation the peroration runs thus: "Thou shouldst consider then how great is this day's solemnity and be jubilant in spirit and make it a day of joy. . . . To-day is the solemnity of the Eternal Father who this day wedded His Son to our human nature. . . . To-day is the solemnity of the Son's nuptials," and so forth. It is manifestly a preacher's peroration.

Now we know that with the medieval friars the dramatic form of preaching was commonly in favor: they carried the "Representation" principle, so well known in connexion with the Christmas and Easter liturgy of the Middle Ages, into their popular preaching; so that a friar's sermon was in part a homily, in part a dramatic recitative. In the fourteenth century in Italy the sermon was not infrequently accompanied by actual representations of the Gospel story of a very primitive character. Thus in a sermon on the Way of the Cross a veritable procession representing our Saviour carrying the Cross would come to the aid of the preacher. In England, too, some sort of stage representation was used by the friars on certain festivals. A representation (or tableaux) of the Stigmata of St. Francis is the subject of an anti-friar lampoon in the fifteenth century. It is most probable that these primitive spectacular developments were a development of the dramatic recitative such as appears in the *Meditationes*. From this point of view the meditations of our author on the Passion and Resurrection acquire a new interest, and give us a connecting link between the earlier liturgical "Representations" of the Passion, common in many Catholic churches in the twelfth and thirteenth centuries, and the popular Representations connected with the liturgy of Good Friday, Holy Saturday, and Easter Sunday, which came into vogue in the fourteenth century. These were "Plays" properly so-called. They are distinct from the Mystery Plays of the Craft companies, inasmuch as they were directly connected with the liturgical services of the Passion and Resurrection and were of the nature of "a popular devotion" to instruct the audience in the mystery of the day's celebration and to incite them to practical piety. An extremely beautiful English "Repre-

sentation" of this description has been published by Thomas Wright in *Reliquiæ Antiquæ*: similar plays of this sort were common in Italy. Thus on Good Friday, the first scene of a "Representation" of the Passion would follow the Mass of the Presanctified; a second scene would be acted probably on Good Friday evening or on Holy Saturday morning before the Paschal Mass; whilst the third scene, representing the Resurrection, would take place on Easter-day. The connecting link in the development of these popular "Representations" and the Liturgical "Representation" of an earlier date, was the friar's sermon with its dramatic recital of the Gospel stories. These sermons were usually accompanied by some form of extemporized popular devotions; not infrequently there was a procession, during which the people sang appropriate hymns in the vulgar tongue; but the main thing was always the sermon, or rather series of sermons. These popular services continued more or less continuously throughout the day from Good Friday to Easter Sunday; oftentimes they took place in the open air. They continued to be held even after the popular Representations had developed out of them. A survival of the medieval Good Friday devotion is still found at Assisi. Another survival is the devotion of *Maria Desolata* on Good Friday evening and of the crowning of Our Lady after the Paschal Mass on Holy Saturday which still takes place in the churches of the Servite Order. There is, too, the well-known Representation of the Crib, instituted by St. Francis, which still remains with us, though the original liturgical "Representation" of the *Praesepe*, and the later popular Nativity Play, are now things of the past. But to understand the value of these visual representations in the religious life of the Middle Ages, one must see the preaching friar standing near the Crib or the figure of the *Maria Desolata*, and telling the story they represent and telling it in such fashion as to awaken the imagination of the people and to stir their emotion, whilst at the same time imparting solid instruction on the dogmatic and practical significance of the mystery. It can hardly be doubted that in the *Meditationes Vitae Christi* we have examples of the sort of sermon which the friar preached on such occasions.

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PARISH PRIESTS AND CHRISTIAN BURIAL.

THE entire ceremony prescribed by the Church for the obsequies of the faithful is calculated to show respect for the body created to the image and likeness of God, the erstwhile temple of the Holy Ghost, and to reflect belief in those three consoling dogmas of the Communion of Saints, the Resurrection of the Body, and Life Everlasting. For these reasons the Church insists that the bodies of the faithful should be buried or entombed; and she has again and again raised her voice in disapproval of cremation or other unnecessary destruction of the body. She insists that the burial or entombment be made in a place set apart for the bodies of the faithful, that it be accompanied by religious rites, and that it be preceded by religious ceremonies, which, whenever possible, should take place in the church.

The legislation of the Church in the matter of Christian burial bears ample witness to her solicitude for the proper burial of her subjects, and her enactments excluding the unworthy from participation in these rites show that she is still of the same mind as when her august pontiff St. Leo the Great gave voice to the expression, "We cannot hold communion in death with those who, in life, were not in communion with us."

The question of admitting the worthy to Christian burial and of refusing the unworthy, of judging between the one and the other, and of acting in doubtful cases, is one that arises from time to time in every parish; while the question of the rights of individual pastors over the funerals of their subjects is one that finds almost daily application.

I. Essentials of Christian Burial.

Christian burial, according to Canon 1204, consists in bringing the body to the church, holding the funeral services over it in the church, and entombing the body in the place legitimately appointed for the burial of the faithful departed.

These three parts of the obsequies are all accompanied by appropriate prayers and ceremonies, as prescribed by the Roman Ritual. The custom of holding the services at the house, and thence proceeding to the place of burial, is repro-

bated by the S. Congregation of Rites,[1] and considered an abuse which should be prudently abolished. We see from the Roman Ritual that the presence of the priest is required for the ceremony of bringing the body from the house to the church, if the ritual is to be carried out in full. We venture the opinion, however, that in rural sections, where great distances are to be travelled, the priest would be excused from thus accompanying the funeral from the house to the church; while, in our cities, the frequency of funerals and often the lack of sufficient number of priests in the parish would permit the omission of this part of the ceremony where the custom does not already obtain.

The second part of the obsequies consists of performing the funeral services in the church, "where the entire burial service prescribed by the liturgy shall take place"—Canon 1215. This service, according to the Roman Ritual, consists of receiving the corpse at the vestibule of the church, proceeding to the altar, before which the corpse is placed, then the celebration of the Mass of requiem, followed by the ceremony of absolution, which must be given by the celebrant of the Mass, unless it be given by a bishop, or the celebrant be a bishop.

The third and last part of the obsequies incident to Christian burial is the entombing of the body in the place set apart for the burial of deceased Catholics. According to Canon 1205, this place should be the cemetery, either solemnly or simply blessed, according to the sacred liturgy. Moreover, the same canon states that, with the exception of residential bishops, abbots and prelates *nullius*, the Roman Pontiff, cardinals, and royal persons, no bodies shall be buried in churches. The priest who conducts the obsequies in the church has not only the right but the duty, except in case of grave necessity, of accompanying, himself or by a substitute priest, the body to the place of burial. This obligation apparently only binds in case the cemetery belongs to the parish, since in the mind of the common law of the Church each parish possesses its own cemetery. Moreover, even though the cemetery belongs to the parish, grave necessity, according to Canon 1231 § 2, excuses from this obligation. Such necessity would be, for

[1] 27 April, 1873; n. 3291.

example, physical inability on the part of the priest, distance from the church to the parish cemetery, or a continued custom of long standing introduced for serious reasons.

The Church has ever insisted not only on her right to possess cemeteries, but also on the obligation of Catholics being buried in the Catholic cemetery. When, according to Canon 1206, this right of the Church to possess cemeteries has been violated and there is no hope of this right being recovered, the local Ordinary should see to it that the public cemeteries be blessed, if the majority to be buried in them be Catholics, or at least that a separate part be reserved for Catholics, which section should be blessed. If even this concession cannot be obtained, it is required that the grave of each Catholic be blessed.

II. Deprivation of Christian Burial.

Having seen in what Christian burial consists, we proceed to the question of those to whom it is to be accorded and to whom it is to be denied. Canon 1239, after stating that ecclesiastical burial is to be denied those who die without baptism, and that catechumens who through no fault of their own die without baptism, are to be reckoned with the baptized, enunciates the principle that all baptized persons are to be granted ecclesiastical burial, unless they are expressly deprived of it by law.

Whence we see that baptism, at least baptism of desire, is a condition *sine qua non* for ecclesiastical burial; for unless one has been signed with the seal of faith, he should not seek to repose amongst the faithful. This canon, therefore, excludes from Christian burial even unbaptized infants of Catholic parents. An unborn child, however, may be buried with the mother in consecrated ground.[2]

The following Canon, 1240, gives the different headings which bring deprivation of ecclesiastical burial, unless, in every case, signs of repentance have been given before death.

1. Notorious apostates and those whose membership in a schismatic or heretical sect is a matter of notoriety. Hence it is evident that the fact that the unfortunate had lapsed into apostacy or that he was a heretic or schismatic must be a matter

[2] Cf. Ojetti, n. 3702; II Plen. Council Balto., par. 390.

of public knowledge, with such attendant circumstances that in nowise can it be covered or excused by law.[3]

Under this heading the canon includes members of Masonic sects and other societies of that nature. Whence notorious membership in any of the Masonic rites or public membership in any organization whose trend is similar to Freemasonry brings about exclusion from ecclesiastical burial.

By virtue of this law, two facts are necessary to bring about deprivation of Christian burial, viz.: apostacy, or membership in an heretical or schismatic sect, or forbidden society, and notoriety as to the aforesaid affiliation.

2. The next class includes excommunicates or those under interdict, after a condemnatory sentence has been pronounced against them by the ecclesiastical judge. The legislator in this case does not distinguish between *excommunicati tolerandi* and *vitandi*, but simply requires that the excommunication must have been inflicted by ecclesiastical sentence. Hence an *ipso facto* excommunication, as such, would not debar one from Christian burial, unless this excommunication were followed by a condemnatory sentence of the ecclesiastical court.

3. The third class to be refused the privilege of ecclesiastical burial comprises suicides. The deliberate taking of one's own life is a grievous offence against the Fifth Commandment. Wherefore, unless between the time of the placing of the act with intent to do away with oneself and the moment of death, the unfortunate give some sign of repentance for his deed, he must be refused Christian burial. It cannot be denied that suicide is a sign of insanity; but unless corroborative evidence of insanity can be adduced, we cannot always say that the suicide was not in his right mind when he took his life. Such evidence would be the attestation of friends, acquaintances or witnesses as to previous actions on the part of the unfortunate which would prove insanity, or the statement of his physician as to his mental condition. The Holy Office has declared that when a doubt arises in such a case, recourse should be had to the Ordinary. But if, upon investigation, the fact of insanity is proved, the suicide is to be given ecclesiastical burial with all the solemnities. If the doubt as to insanity still re-

[3] Cf. Can. 2197, § 3.

mains after investigation, the unfortunate may be given the benefit of the doubt and allowed Christian burial, omitting, however, all solemnities (such as music, funeral sermon, etc.). If, lastly, investigation produces no proof of insanity, the suicide is to be denied ecclesiastical burial.[4]

4. The next class to be denied ecclesiastical burial are those who die in a duel or from a wound received in a duel. Fortunately amongst us the custom of duelling has never obtained. Suffice to say on this subject that three things are necessary to constitute a duel, viz.: it must be fought with deadly weapons; must be by mutual agreement, and must be in settlement of a quarrel. If any of these three conditions be lacking, it would not constitute a duel; and death or mortal wound received therein would not exclude from Christian burial.

5. Those who have ordered cremation of their bodies are debarred from the last rites of the Church. This legislation is clearly in view of the respect in which the Church holds those bodies which have been temples of the Holy Ghost and which are destined for a glorious resurrection. If, however, one who has already ordered cremation, should retract this order before death, he is to be given Christian burial. It may also happen that a person is cremated entirely against his orders or wishes. The Holy Office has declared (15 December, 1866) that in such a case ecclesiastcal rites may be given both at the house and at the church, but not at the place of cremation. Moreover, the officiating priest must do what he can to prevent scandal, e. g. by making it manifest that the deceased did not order cremation and that this disposition of his body takes place contrary to his wishes.

6. The sixth and last class of those who are deprived of ecclesiastical burial is summarized under the heading of "other public sinners". This division, because of its wide extension, presents the greatest difficulties. By the term "public sinners" it is understood that the person is living a sinful life and that he be notoriously guilty of formal sin, e. g. those publicly engaged in sinful occupations, or those publicly known to be sinning against justice, or those who live notoriously

[4] *Cf. Collectanea de Prop. Fide*, n. 1605.

scandalous lives, or lastly those who are publicly known to have habitually neglected their Easter duty.

Those comprised in these six classes are to be denied Christian burial, unless, says Canon 1240 § 1, "before death they gave some signs of repentance". The usual marks which would indicate repentance would be the calling for a priest, or the recitation of prayers, especially the act of contrition, kissing the crucifix, or making the sign of the Cross. If these or similar signs of sorrow for sin are given, even though the subject may die before the arrival of the priest, he has a right to Christian burial; nevertheless, as an Instruction of the Holy Office of 6 July, 1898, states, all ceremony and solemnity should in this case be avoided. Moreover, since, with the possible exception of those who have ordered cremation, there is an element of notoriety in all the above-mentioned categories of those to whom ecclesiastical burial must be denied, care should be taken that the public be informed of the death-bed repentance of any one of these when they are buried with the rites of the Church. Thus danger of scandal is avoided.

According to Canon 1240 § 2, if in any of the above cases there be a doubt, the pastor should, if time permit, consult the Ordinary. If the doubt cannot be clarified, Christian burial should be given; due steps, however, being taken to remove scandal, by making known to the people the favorable circumstances in the case and the duty of charity toward the deceased. It may be apposite to quote here from the Second Plenary Council of Baltimore, par. 389, where, after giving the different classes of those who have no claim to the burial rites of the Church, the Fathers of the Council conclude: "In doubt let the Ordinary be consulted, if possible; otherwise, however, let judgment lean toward leniency and mercy. This we especially counsel whenever the deceased, having been overtaken by a sudden death, had no time for repentance; since, according to the norm of law, 'odia sint restringenda'."

III. Obligation of Ecclesiastical Burial.

While Christian burial is considered an honor which the Church bestows on her faithful children as a tribute to their fidelity, it must be looked upon as something more than this, and is not to be reckoned as a mere privilege which may be

accepted or rejected at will. In proof of this we have Canon 1215 and Canon 1239 § 3. The former determines that, unless prevented by a grave cause, the bodies of the faithful must be transferred to the church, where the funeral services shall be held. The latter canon states that all baptized persons shall receive ecclesiastical sepulture, unless expressly deprived of it by law. To remove all doubts of this obligation, we read in preceding canon, 1205, that the bodies of the faithful must be buried in a cemetery, solemnly or simply blessed, according to approved liturgical books. Hence we see the duty of fulfilling the three constituent elements of Christian burial, viz.: transfer of the body to the church, funeral services in the church, and burial in a consecrated or blessed place.

It may happen that the deceased had requested or his relatives desire the obsequies to be performed in the church, but seek to have the burial in a place other than a blessed or consecrated cemetery, e. g., in the public burial ground. Here we are to be guided by the clear legislation of the Third Plenary Council of Baltimore, nn. 317, 318, which, after stating that the Fathers of this Council deemed it advisable to mitigate the rigor of previous decrees on this matter, proceeds with the enactment that, in places where there is a Catholic cemetery, a pastor is not allowed, without the express permission of the Ordinary, to bless a grave in a public cemetery, nor may he perform the obsequies in the church over a corpse which he knows is to be buried in the public cemetery; except in one of the three following cases, viz.: (1) converts whose non-Catholic family have a lot in the public cemetery; (2) Catholics who have owned a lot in a public cemetery prior to the year 1853, when the first ecclesiastical legislation was taken against these cemeteries in the United States; (3) even Catholics who since this date have purchased a family plot in the public cemetery, provided it be clearly evident that they were ignorant of this law when they acquired the ground. Outside these three cases, no priest in a place where there is a Catholic cemetery is allowed to bless a grave in a public cemetery or officiate at the funeral of one to be buried in a public cemetery.

IV. Burial of Non-Catholics in a Catholic Cemetery.

On the other hand, it may happen that Catholics seek to have their non-Catholic relatives buried in their family plot in the Catholic cemetery. On this subject we have two answers of the Congregation of the Holy Office and a decree from the Second Plenary Council of Baltimore. To a query as to whether it is allowable to bury non-Catholics in the "sepulchra gentilitia" (for want of the English equivalent we leave this term in the original Latin) of their Catholic relatives, the S. Congregation replied, 30 March, 1859, that all efforts should be made to discourage the practice; if, however, it could not be prevented without danger of scandal, it might be tolerated. The Second Council of Baltimore (389), interpreting this response, states that, according to the mind of the Holy See, the remains of non-Catholic relatives may be buried in the "sepulchra gentilitia" erected for Catholic families. That this statement of the Fathers of the Second Council of Baltimore requires some qualification, it would appear from a subsequent response of the Holy Office, dated 4 January, 1888, in which, referring to this decree, it is stated that the tolerance permitted is merely a passive tolerance and is only allowed to prevent greater evils.

As to the definition of a "sepulchrum gentilitium", we shall quote verbatim from Sabetti-Barrett: "Both from the word *aedificantur* (the term used by the Council of Baltimore in connexion with this subject) and from the common interpretation of a family sepulchre, it seems to be a vault, properly ornamented, and not simply a part of a lot walled in by marble and decorated with flowers or shrubs." [5]

Whence it would appear that there is no warrant in law to permit the burial of non-Catholics in an ordinary grave in a Catholic family plot, nor in a grave walled in by brick or cement, nor even to bury non-Catholics, who are not relatives of the owners, in a Catholic mausoleum. The only concession which the law therefore seems to give, is to permit the burial of non-Catholics in the family mausoleums of Catholics related to them by blood or marriage; and in this

[5] Cf. Sabetti-Barrett, edit. 27, § 973, Quest. 3.

case it is only a passive tolerance which may be given, in order to prevent greater evils.

V. Church of the Funeral.

Our next consideration in the matter of Christian burial is the church of the funeral. This is set forth in Canon 1216 § 1: "The church to which the body is to be brought for the funeral is by common law the parish church of the deceased, unless the deceased legitimately chose some other church for the funeral." The same canon adds that, if the deceased was a member of several parishes, the parish in which he died has the prior right.

That the funeral should take place from the parish church of the deceased is but fitting. For the pastor who was to him in life a spiritual shepherd, should be the one to perform the last rites over him in death. An exception to this rule is made in Canon 1221, in favor of professed religious, and novices, who are to be buried from the church or chapel of the institute, unless, in the case of a novice, another church has been selected. The same canon also accords to servants who live in the religious house the same privilege of being buried from the chapel or church of the house. According to the next canon, except in the case of seminarians who, if dying in the seminary, are to be buried from the seminary chapel, rules that all others dying in a religious house, such as guests, or students of a Catholic boarding school or college, or patients of a Catholic hospital, should be buried from their own parish church or from the one which they have legitimately chosen.

VI. Elective Sepulture.

As for the choice of the church of the funeral, only the person himself can choose, unless, according to Canon 1226, he had commissioned another to make the selection for him. Relatives or friends, unless thus commissioned by the deceased, have no right to choose a church in preference to the parish church, and their selection is null and void. The only case in which, without special mandate, relatives may choose the church of the funeral is that given in Canon 1224. Here we find that children, i. e. boys under fourteen years of age and girls under twelve, have no right of choice, and that their

parents or guardians may select the church of their funeral, and this even after the death of the child. Canon 1227, moreover, legislates that the clergy are strictly forbidden to induce any person to make a vow or promise to choose a particular church and such promise made through the persuasion of one of the clergy renders the choice null and void.

In the case that the deceased chooses some church other than the parish church, it is incumbent upon the relatives to give satisfactory proof of this fact, and the parish priest of the deceased has a right to demand this proof before he permits the body to be taken elsewhere for the funeral. Likewise, it would seem that the pastor of the church which has been chosen would be obliged to have some solid proof of this fact before accepting the funeral. Moreover, if he be a priest endowed with a sense of clerical etiquette or of respect for the rights of others, courtesy would require that, even if proof be given, he refrain from acting until he had considered the matter with the parish priest of the deceased. Such manner of action would do much toward averting dissension among the clergy in the matter of funerals, as well as set a good example to the faithful in the matter of the respect they owe to their own pastors. Apropos of this subject, condemnation too severe cannot be laid against those clergymen, few in number, let us hope, who, taking advantage of dissension in neighboring parishes, lose no time in informing the malcontents of the privilege, given them by the common law of the church, of selecting some other church for their funeral services. Thus they fan the flames of dissension and perpetuate wrangles.

We have said that some proof must be given of the selection of a church other than the proper parish church. According to Canon 1226 § 1, the fact of a choice having been made or of some one having been commissioned to make this choice may be proved in any legal manner. Such proof would be, for instance, a statement made in writing and signed in the presence of a notary, or in writing and signed in the presence of two witnesses, whose signatures likewise appear on the document, or even an oral statement, if made seriously in the presence of *disinterested* witnesses who could attest to the fact.

Diocesan statutes can issue regulations as to the nature of the proof required, provided they do not take from the faithful the freedom of choice given by the common law of the Church, and provided again they do not come into conflict with the provisions of Canon 1226, which says that any legal proof is sufficient. Thus the statutes cannot refuse to accept all oral proof; on the other hand, the testimony of relatives may be refused, on the ground that they are perhaps not always disinterested witnesses.

Although the law recognizes the choice of another church, we must not forget the rights of the pastor of the deceased. By virtue of his position as shepherd of the flock, he possesses rights over each member of the flock; these rights the law most jealously guards.

Canon 1236 specifies that, whenever one of the faithful is buried from another church, a certain portion of the funeral offering called the "portio paroecialis" should be paid to the pastor of the deceased. This is due him out of respect for his position. The next canon states that the amount of the "portio paroecialis" is to be determined by diocesan statute. Formerly the amount due the proper pastor was called the "quarta funeris", i. e. one-fourth of the funeral offering. This term, however, has been done away with by the new Code and it is left to the Ordinary to decide the amount of the "portio paroecialis". Therefore, since the law does not restrict him, the Ordinary may determine more than one-fourth if he see fit. And again, according to the same canon, if the parish church and the church selected for the funeral be in different dioceses, the amount due to the proper pastor is to be regulated according to the statutes of the diocese in which the funeral is held.

It frequently happens that, after a body has been duly buried in consecrated ground, the relatives desire to transfer the corpse to some other lot in the same cemetery or even transfer the corpse to an entirely different consecrated cemetery. On this point we have the clear legislation of Canon 1214: "No body that has been laid to final rest may be exhumed without the permission of the Ordinary, which permission shall never be granted if the body cannot with certainty be distinguished from other bodies." Wherefore, if the place of burial is certain and

if good reasons are advanced for its transfer to some other consecrated plot, no difficulty presents itself; it is merely a matter of obtaining the necessary permission of the local Ordinary. This permission is required because the cemetery is under his jurisdiction and there is likewise included under the same jurisdiction the bodies in the cemetery.

A more difficult hypothesis, however, would be presented if, after a Catholic had been given ecclesiastical burial, his immediate relatives were to lapse into heresy and seek to have his remains exhumed and transferred to a non-Catholic or public cemetery. Such a procedure would be, of course, absolutely foreign to the spirit of the Church, the nurse of the souls of the faithful and the jealous guardian of their bodies. The Ordinary could not but oppose such a request. If, however, the relatives become contumacious and invoke the civil law, those immediately in charge of the cemetery and the Ordinary are confronted with rather loose civil legislation.

Under the laws of this country the right of removal of a dead body from one cemetery to another is governed by no universal rule. In some states removal of the dead is covered by statute. Where the statute does not hold differently, each case must be considered on its own merits, having due regard to the interest of the public, the wishes of the decedent, and the rights and feelings of those entitled to be heard by reason of relationship or association.[6]

At all events, the consent of the proper municipal authority has been held essential for changing the place of interment.[7] Owing moreover to considerations of public health and welfare and respect for the dead, the courts are reluctant to permit the removal of a body after burial.[8] Likewise the presumption against the right of removal grows stronger with remoteness of connexion with the decedent, and the court has always the right to require a reasonable cause for removal and reinterment. Since the presumption of law is against removal, there seems to be required a unanimous desire on the part of the next of kin to overcome this presumption. Hence a disagreement on

[6] Wilson vs. Reed, 74 N. H. 382; Pettigrew vs. Pettigrew, 207 Pa. St. 313.

[7] Weld vs. Walker, 130 Mass. 422.

[8] Thompson vs. Deeds, 93 Iowa 228; Gardner vs. Swan Pt. Cemetery, 20 R. I. 646.

the matter amongst the immediate relatives of the same degree of relationship to the deceased would strongly disincline the courts toward permitting the transfer. But, as has been previously stated, there is no general rule in our civil code on this point and each case must be considered in equity with due regard to existing circumstances.

This brings up the interesting point of civil law regarding dead bodies in general. A dead body, according to the common law, is not property in the strict sense and has no commercial value. Although the custodian of a dead body has a legal right to it, this is at best but a quasi-possession, acquired solely for the preservation and decent burial of the body.[9] This quasi-possession is given according to the relationship to the deceased, e. g. in the case of the death of a husband or wife the primary right to possession of the body and control of the burial is in the surviving spouse.[10] If there be no surviving spouse, this right is in the next of kin, in order of their relationship to the decedent, modified as it may be by reason of circumstances of special intimacy with the deceased.[11]

Passing from the question of right to that of duty, we find that there is a duty to bury the body of a deceased person. This duty, at least when the deceased is a close relative, as parent or child, devolves upon the next of kin in the same order as does the right to possession of the body.[12] So likewise by common law if a pauper dies, it is the duty of him under whose roof the body lies to see that the body is decently buried; and when the owner of some estate dies, it is the duty of the executor, especially when there is a testamentary disposition, to attend to the proper burial of the decedent.[13]

As to the manner of burial, both sanitation and sentiment require that there be some effective, decent, and orderly disposition of dead bodies; and nowhere amongst civilized peoples is permitted the unsanitary, haphazard and often disgusting disposal of corpses which sometimes obtains amongst the uncivilized. The civil law, however, does not require any

[9] Renihan vs. Wright, 125 Ind. 536; Larson vs. Chase, 47 Minn. 307.
[10] O'Donnell vs. Slack, 123 Cal. 285.
[11] Wynkoop vs. Wynkoop, 42 Pa. St. 293.
[12] Patterson vs. Patterson, 59 N. Y. 574; note 14 L. R. A. 85.
[13] Note 14 L. R. A. 85.

particular mode of disposing of the dead, provided the method is sanitary and decent. The whole trend of modern legislation on the matter tends, however, toward sanitation, respect, and solemnity, and due regard for the survivors. Thus our civil code guards the health of the public, and protects the feelings of the survivors; while the demand for respect and solemnity of final interment shows a hearkening back to the ages when the Church instilled into barbaric minds respect for the temple of the Holy Ghost and with fitting solemnity consigned to the earth those bodies destined for a glorious resurrection.

To summarize the law on Christian burial, we see that the Church desires that the remains of all faithful Catholics be accorded Christian burial, which consists in bringing the body to the church, the obsequies in the church, and burial in consecrated ground; that, when there is a question as to whether the person be worthy of Christian burial, the deceased is to be given the benefit of the doubt; that the Church never permits Christian burial to those who are known to have been up to the moment of death heretics, schismatics, or members of a Masonic sect; that finally, while all Catholics are to be buried from their parish church, the faithful may nevertheless, with certain restrictions, select the church of their funeral; but that even then the rights of their own pastor must be respected.

In conclusion, the thought may here find place, that the pastor who is careless in the observance of the rubrics of the obsequies, who at the house of death and at the funeral is harsh and unsympathetic with those in affliction, may find to his chagrin, when other members of the family die, that they have chosen some other church for the funeral. While the priest who carefully observes the sublime rubrics of the Catholic burial service, who shows paternal sympathy to those into whose home the hand of Death is stretched, has won the lasting friendship of his people and has proved himself a worthy minister of that Church, which like a pious mother affectionately honors the bodies of her faithful children even after death, and with sacred ceremonies deposits them in a hallowed place, there to remain in her tender care until, at the trumpet call of the Archangel, the bodies and souls of the just unite to appear before the throne of the Eternal Judge.

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VOCATIONS TO THE PRIESTHOOD AND THE RELIGIOUS LIFE.

IN the Church's new Code of Canon Law there is a considerable amount of legislation which intimately touches the laity as well as the clergy. One such point is the question of vocations; and for two reasons it may not be out of place to dwell on it here. First, there is current a view which has to be considerably modified; and secondly, vocations are sometimes lost or needlessly endangered, through well-meaning Catholics acting in a way which is not approved of by the Church.

And so in this paper we shall endeavor to set out what are the constituents of a vocation—using the word as applying not only to the priesthood but to any form of religious life; and in the second place we shall examine, both in the light of worldly principles and of those enunciated by the Church, some of the objections which not a few parents make when they hear that their children are thinking of consecrating themselves to God.

Many of us will remember the controversy that waxed so hot when Canon Lahitton in 1909 published his book, *La vocation sacerdotale*. In it he defended the view that for a person laudably to begin the training for the priesthood, fitness for the priestly state and a right intention were all that were required. This opinion was strongly contested; more was demanded by not a few who were well qualified to judge on this matter. These held that a vocation to the priesthood was something more special than this. There should be felt, they said, an "interior drawing" or "attraction of the Holy Ghost": an "interior motion" which came from God and which for the most part could be discerned only by the enlightened spiritual director. These things were not merely clear proofs of a vocation, but without them there could be no certainty that it existed; and moreover, as a consequence, when these interior motions and attractions were not felt, a person was not justified in entering for the priesthood.

The work of the French priest was sent to be examined by the authorities in Rome; and the reply came back all in favor of the principal opinion contained in the book. The approbation contains the following remark: "[A vocation to the

priesthood] by no means consists, at least necessarily and according to the ordinary law, in a certain interior inclination of the person or promptings of the Holy Spirit to enter the priesthood. On the contrary, nothing more is required of the person to be ordained, in order that he may be called by the bishop, than that he have a right intention and such fitness of nature and grace—evidenced in integrity of life and sufficiency of learning—as to give a well-founded hope of his rightly discharging the office and the obligations of the priesthood."

This teaching has been incorporated in the new Code. We are told in Canon 1363 that only those are to be admitted to a seminary whose character and intention (*indoles et voluntas*) afford hope that they will with constancy and with fruit serve in the ministry of the Church. No mention is made of these special interior motions and attractions; hence if the person is rightly disposed and has the character we should deem necessary in a priest, he may be received and be allowed to commence his training. And this would seem applicable to the religious life in general; for Canon 538 reads, "There may be admitted into religion *any* Catholic, who is not prevented by a legal impediment and is motived by a right intention and is suited for bearing the burdens of religious life".[1] Right intention and fitness are the only conditions laid down; and presumably the fitness is to be proved by the novitiate training, which is essentially a test as well as a formation.

And so the controversy which arose some twelve years ago is now authoritatively decided. Obviously this teaching of the Church does not imply that often a vocation is not something more than "fitness and right intention". For those who have experience in directing souls meet many cases where it is quite clear that God has in a special manner not only prepared particular people for the priestly or religious life, but by a divinely sent attraction has made manifest this purpose of His. But what now is clear, is that this interior impulse of the Holy Ghost need not first be ascertained before a person is allowed to begin the formative training of the clerical or religious life; by all means let him start, if he has the

[1] "In religionem admitti potest quilibet Catholicus, qui nullo legitimo detineatur impedimento rectaque intentione moveatur, et ad religionis onera ferenda sit idoneus".

two essential requisites—fitness, both natural and supernatural, and an upright intention. Whatever else may be lacking ought very soon, or at least before the irrevocable step is taken, be made apparent during the novitiate or in the seminary.

In point of fact, however, one can go very near to reconciling the views of those who for some time were at variance amongst themselves as regards the constituents of a vocation. For, the "fitness" demanded by the Church is rather an extensive term. In the natural order it might well be expected to cover e. g. (1) a combination of initiative and submission to authority; a submission moreover which goes further than mere external and temporary compliance with the instructions of another: it should approach the attitude of a well-trained child toward its parents; (2) a certain stability and fixedness of purpose in departments of life other than the priestly or religious state; (3) cheerfulness of character and a disposition which enables one to pull well with others; more especially would this be the case where there is question of life in a community; (4) some degree of what, for want of a better word, may be called "spiritual-mindedness"; i. e. the consecrated life must make some sort of appeal to the person concerned; for, though the service of God does and must entail sacrifice voluntarily accepted, a distaste for the religious life cannot in itself indicate that the living of such a life is the holocaust which He demands; (5) health, intellectual fitness, and all that is covered by the word "mores congruentes" of Canon 974.

Those who would make further demands and who would say that there is needed in addition an interior drawing, or a mysterious something which is to be discerned only by the spiritual expert when examining the case in the confessional, ought really to be satisfied. For, the presence of the qualities just enumerated would surely indicate a preparation intended and helped by God in a special manner; and the "right intention" would seem to be sufficient proof that there *is* the "interior drawing of the Holy Ghost"; else how account for its being there? As we shall see later, the mere fact that one can possibly show the natural growth of a vocation is no proof that this is not from God, for He intends it to grow according to ordinary psychological principles.

Here we must call attention to an Instruction sent in August, 1915, by the Congregatio de Religiosis to the heads of all religious orders. It dealt with the increase in the number of those who were dispensed from their vows and allowed to return to the world; it gave a masterly summary of the causes which lead to this forsaking of the religious vocation; and amongst such causes it mentioned, with much emphasis, the fact that some were allowed to take their final vows who had not the *divinus afflatus* which constitutes a vocation. At first reading, one might naturally infer that much more is required than mere fitness and a right intention; for a *divinus afflatus* implies more than this. It at least suggests the "interior drawings and movements of grace" of which so much was said at the time of the controversy on the signs of a vocation. But in reality this is not so certain. For the qualities which we mentioned above as being included in the "fitness" would be ample indication that God was the author of the good work; that, in short, there is the *divinus afflatus*. The Congregation is calling attention to the search made for subjects who, though unsuitable, will yet bring material advantages to the Order concerned—influence, wealth, a good name, an efficient addition to an overworked staff, etc., etc. By emphasizing the need of a *divinus afflatus*, over and above these purely natural and material considerations, the Congregatio de Religiosis can hardly be said to have had in mind, or in any way to have touched the controversy we have mentioned.

A few remarks naturally suggest themselves here before we pass on to the second part of our paper.

1. In the majority of cases a "vocation" is a free act of choice—made of course with the aid of grace. Generally it is not a mysteriously concealed seed to be discovered and classified only by the expert gardener — though enlightened direction is always useful and sometimes necessary. It seems likely that the faithful do not think of a vocation in this simple way. Since they have not well-defined views on the subject, they would benefit by instruction which is based on the Church's teaching.

2. It would seem that what is said in the text books of moral theology on the distinction between a "general" and a

"particular" vocation, needs to be slightly revised; for such distinction is based on the necessity of these "interior motions and drawings of the Holy Spirit", which however are not mentioned in the new Code. In one who has the suitable qualities, the "right intention" is the only "drawing" that is required; it is a movement of the Holy Ghost in the same degree as is any other good and meritorious resolve.

3. This view that a vocation is, in its essentials, nothing more than a free acceptance on the part of a suitable person, of an invitation made to all men, accords with the teaching of our Lord. For His invitation to a life of virginity is perfectly general and is addressed to all alike: "He that can take it, let him take it," He says without any restriction. (He previously noted that the choice is due to a grace which is not given to all alike. "All men take not this word, but they to whom it is given.") [2] The same is true of these other words of the Master, "If any man will come after me," etc.; where the cost is left free to all to pay, if they will to do so. This is also the salient feature in St. Paul's teaching. After admitting the lawfulness and the need and the sacramental character of marriage, he says of voluntary virginity, "I would that all men were even as myself." [3] And the Fathers of the Church are more explicit still. Thus St. John Chrysostom says,[4] "The gift of chastity is given to those who choose it of their own accord". And St. Basil [5] "To embrace the evangelical mode of life is the privilege of everyone." St. Thomas of Aquin [6] expresses the same opinion in more emphatic language: "Even granted that the devil urges one to enter religious life, it is a good work and there is no danger in yielding to his impulses"—a statement which would require a little prudent comment if it were to be mentioned from the pulpit. And it is also worthy of note that St. Ignatius's "third time for making an election" is merely a weighing of motives when no manifestation or impulse of grace is felt.[7]

[2] Mt. 19: 11-12.

[3] I Cor. 7: 7.

[4] Migne, *Patres Graeci*, t. 58, c. 600.

[5] Ibid., t. 32, c. 647.

[6] Opusc. 17, c. 9 and 10.

[7] "De tempore triplici electionis" found at the end of the 2nd "week" of *Spiritual Exercises*. This method of election is to b used "quando anima non agitatur diversis spiritibus, et potentiis suis utitur libere et tranquille".

Let us now examine some of the current sayings and principles, so that when occasion arises in a sermon or lecture or in conversation, we may have an answer ready.

1. Perhaps the commonest excuse for a parent's delay in permitting a child to enter a seminary or novitiate is the assertion, "A vocation should be tested". Of course it must. But by whom? Assuredly by those only who are qualified to judge these spiritual matters. Tested, yes; but not crushed out or faced with dangers that it is not yet prepared to meet. We do not expect a young untrained pony to submit successfully to the tests intended for a grown draught-horse. Is it not, then, unreasonable to demand that before any spiritual formation has been received, and before the great truths of our faith have been allowed to sink well into the mind, before the spirit of prayer and of living in the presence of God has been acquired, before the measure of one's strength and of one's weakness has been taken—is it not unreasonable to expect that without this essential preparation a young person of unformed character should face the danger of living in worldly circumstances and of acquiring tastes and habits incompatible with the priestly or religious state? And the Church's law admits in clear terms there is this danger; for Canon 972 reads, "Care should be taken that those who aspire to Holy Orders should, right from their tender years, be received into a seminary"; and Canon 1353 urges all priests, and in particular parish priests, to take especial care that boys who "give *indications* [not *proofs*] of a vocation to the Church, be *shielded* from [not *plunged into*] the contagion of the world."

2. Then again, we often hear that a boy or girl is young at sixteen or eighteen, and cannot know his or her own mind. And yet, not a few parents allow a mere child of fourteen to settle his own career, and in many cases to map out his subjects of study and even to choose where he shall be trained. They do not insist that he have no say in the matter until he is twenty-one. Here too, the instruction just cited above, from Canon 972, shows that the policy of waiting till a child is grown up, before he finally chooses his state of life, is not in accordance with the mind of the Church.

3. And then there are others who are afraid of "the risk of taking vows for life". Yet we do not hear them complaining of the much greater risk of taking a marriage vow, which lasts till death, and which no power on earth can annul once it has been made and the marriage completed. Do the faithful realize the long and careful preparation demanded by the Church before a person takes the irrevocable step of consecrating himself to God? Have they any idea of the course of studies prescribed for every priest, during which an unfitness for his future work ought to become apparent to those who are keenly on the look-out for it? Do they realize, moreover, that in the case of the religious there is not only a postulancy and a novitiate prior to the taking of the vows: but that even the vows themselves are at first only temporary (for three years), thus enabling the religious life to be sampled exactly under those conditions which are to be the normal ones, if the final vows are taken? For the worldly-minded it might be well thus to contrast the preliminary trial of character and of disposition which is made before marriage, with that which is exacted prior to religious profession. Clearly the risk is incurred by the worldling, rather than by the priest or religious!

4. Some calculating parents are afraid of the danger faced by their child through leaving those surroundings which are fitting him for a place in the world. The answer is brief. To a great extent the risk is imaginary; for, in point of fact there are not a few eminent doctors and writers and lawyers and teachers, who tried their fitness for the priesthood, and, finding themselves unsuited, were by no means mentally ill equipped for making a new start in life. A training of character, sound religious principles, and good education—these are not handicaps with which to begin. And here it is not out of place to object very strongly against anyone being stigmatized as a "spoiled priest"; for to use this phrase is to take for granted the very thing that the Church wanted proved, namely, that the person concerned was fitted by God to become a priest. It is wrong therefore to conclude that the cause of the failure to persevere in the priestly training was due to some unflattering cause. There are several saints who passed from one religious Order to another, others who tried several and succeeded in none, others again who started for the priesthood and ended as laymen.

5. Common sense and an application of the principles which rule in other departments of life give the answer to objections which take such form as, "It would break my heart, if my child entered a seminary or a novitiate" (One queries, "Would he never leave home and marry?"); "Good people are wanted in the world" (Yes, but are *you?* is the pertinent question); "There is no need to be in a hurry in these matters; wait a year or two," etc., etc. In their everyday concerns and to advance their worldly interests men and women make use of principles which they refuse to apply when there is question of the service of God.

We may fittingly end with a conclusion drawn from what has been already said. It is quite legitimate to foster vocations by placing children in those surroundings where the idea of a life consecrated to God may easily take root and flourish. For God uses human means to further His purposes. Thus, just as we suggest to a boy, directly and indirectly, what profession he should choose, so we may with due prudence do the same when there is question of the priesthood or the religious life. On this point the laity need from time to time to be enlightened. For they have been known to disbelieve in the genuineness of a vocation, merely because they think they can see the natural causes that lead to the idea taking root and flourishing. Many instances of Saints could be quoted, who by dint of much persuasion at length prevailed on others to enter religion or become priests; one recalls St. Bernard and his brothers; and the opinion of St. Thomas is well known, "Those who induce others to enter religion, not only commit no sin, but merit a great reward."[8] There is no doubt that the Church fully approves of this human coöperation, as is clear from Canon 1353. Why not, then, tell the faithful what are the essentials of a vocation? Why shrink from putting before them the dignity of the priesthood and the privilege of working for God, and the happiness untold of being united closely to Him? Parents will be less unwilling to give back to God the children He has confided to their care; and the young may possibly find themselves asking, "Lord, what wilt thou have *me* to

[8] 2. 2, Q. 189, A. 9.

do?" "What more is wanting to me?" And as the result of prayer there may be formed the stout resolve,

> Master, go on, and I will follow Thee
> To the last gasp, with truth and loyalty.

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SERMONS IN MINIATURE.

WHEN Abraham pleaded for Sodom, he began with an assumption of fifty just men in the city. By successive whittlings of the number, he finally arrived at ten.

The twenty minutes conceded by a modern layman [1] to an ordinary Sunday sermon were finally whittled down to ten.

The Abbé Mullois, noting [2] that the people are easily impressed and love to be moved by an appealing address, but soon forget the emotion they have experienced, argues that "in order to bring them back to the church, we must have sermons of ten, seven, and even of five minutes' duration. The Mass and the sermon together should not exceed half-an-hour." He is obviously speaking of the Low Mass, and accordingly begins where the other homiletic critics leave off—at the figure ten.

"This plan has been attempted," he says. "The experiment was made, and produced the most happy and unexpected results. Intelligent and zealous pastors, distressed at seeing that the greater part of their flock scarcely ever heard the word of God or went to church, established a low Mass, announced as specially designed for the men, with a lecture of from ten to five minutes' duration every Sunday. . . .Crowds flocked to the church, which was sometimes found too small to hold them. Nor was this all: many attended high Mass also, and even went to the confessional; which they had not done, some for twenty, some for thirty, and some for forty years."

He meets the natural objection, "What can be said in ten or seven minutes?" His argument might have rested itself

[1] Markoe, *Impressions of a Layman*, p. 136. Cf. "The Short Sermon" in the REVIEW for March, 1922.

[2] Mullois, *The Clergy and the Pulpit*, p. 190.

on the happy results he had previously chronicled. What matters it whether much is said or not, provided much be accomplished? But he does argue the point, declaring that much more can be said in such a brief time than is generally thought, "when due preparation is made, when we have a good knowledge of mankind, and are well versed in religious matters. . . . Have not a few words often sufficed to revolutionize multitudes, and to produce an immense impression?"

When Canon Sheehan was a young priest, his first sermon at Exeter evidently produced such an impression. "He appears," said[3] one of his successors in the curacy there, "to have had the happy knack of seizing upon some particular thought of religious duty. When he had exhibited it and presented it clearly to his audience, he made his bow and retired. They remembered in particular his first sermon. It was on charity; very short, hardly five minutes, it would seem. Yet close on forty years afterward its general outline was almost verbally reproduced by an unlettered woman of eighty-eight, who had heard him deliver it." Apparently, much can indeed be said in five minutes, if the preacher has the "knack" or art to move with ease and certainty within a narrow plot of ground. With splendid argumentation, Wordsworth, in more than one sonnet, pleaded[4] for a more genial appreciation of that highly restricted poetical form. He could say much in fourteen pentameter lines.

A similar testimony is given[5] by Mr. Ralston Markoe: "Some of the best sermons that 'Layman' has ever read were prepared for a Low Mass and were limited to five minutes' time."

Mullois, however, advocated the popular discourse of seven minutes' duration: "In fifteen weeks," he argues, "with a sermon of seven minutes every Sunday, one might give a complete course of religious instruction, if the sermons were well digested beforehand." He appends a footnote here:

[3] Heuser. *Canon Sheehan of Doneraile*, p. 54.

[4] His sonnet beginning with the words, "Scorn not the sonnet", is a marvel of condensation and of felicitous characterization both of the poets who have employed this form of verse and of the peculiar manner in which they used it. He illustrates the fact that much can be said in a few words, albeit in an unalterable mould of rhythm and rhyme.

[5] Op. cit., 137.

"We have chosen the seven minutes' sermon, because experience has taught us that it attracts the greatest numbers." His appeal to experience may be based on personal or local facts, but it is valuable nevertheless.

The argument *ab esse ad posse* is strengthened by the volumes of the Paulists containing a very large number of "Five Minute Sermons". Further strength is found in the wide practice of having such short sermons at low Masses.

In his advocacy of a seven-minutes' sermon, however, Mullois finds a critic in Hood,[6] who comments thus: "This is certainly, to speak in paradox, carrying brevity to its utmost extent." The critic was apparently not aware of the five-minutes' sermon.

What can be said in five minutes? Much, indeed. The proverbial wisdom of mankind is condensed into extremely short sentences. Facts, too, can oft be summarized briefly and withal brilliantly. Perry's dispatch, "We have met the enemy, and they are ours," was long-winded in comparison with Caesar's *Veni, vidi, vici.*

A sermon, however, is not a statement of facts merely, but as well an argumentation thereon, a persuasive application of the inference or moral, an earnest appeal to make the application firm and constant. And so a sermon is naturally longer than a simple statement of facts.

There are occasions, nevertheless, when it may be short and telling. Dean Swift, preaching on the duty of almsgiving, read the text, "He that giveth to the poor, lendeth to the Lord," and his whole discourse—exordium, body and peroration—was comprised in the words: "Brethren, if you are satisfied with the security, come down with the cash!"

Massillon might well have achieved a like telling brevity in his funeral oration over Louis ("the Great"), if, having broken the awe-inspiring silence of the vast congregation with the simple words, "Brethren, only GOD is great!", he had forthwith retired from the pulpit.

In the *Preamble* of his *Texts for Talkers*, Fowler declares his difficulty lay in "gelatinizing" his thoughts into texts, and

[6] Hood, *The Throne of Eloquence*, p. 366, ed. New York, 1888.
[7] Op. cit., 189.

continues: "What was at first a half-dozen pages I have had to distil into a half-dozen lines."

Obviously, the thing can be done. It can be done, argues Mullois, without the least injury to the sermon: "Lop off all commonplace considerations from the exordium, all useless discussions from the body of the discourse, and all vague phrases from the peroration. Prune away all redundant words, all parasitical epithets, using only those that triple the force of the substantive. Be chary of words and phrases; economize them as a miser does his crown pieces."

Conciseness will be the obvious need of a sermon in miniature. The process of lopping off and pruning is neither pleasant nor easy, however; and it supposes both art and energy, both science and patience. For there is always lurking in the background the warning of Horace, *Brevis esse laboro, obscurus fio.* We must be clear, clear at any cost.

The essential of clearness suggests two requisites in the composition. The first is that "happy knack" credited to the young curate at Exeter,[8] "of seizing upon some particular thought of religious duty". *Particular*—literally, *part* of a more general treatment. *Specific*, not general. Cardinal Newman criticized certain French sermons on the ground that they in effect comprised as many discourses as there were points in the division. The skeleton of the miniature sermon should exhibit divisions, indeed, but these should not be coördinated thoughts but rather phases of a single thought, like Browning's star, that could dart "now a ray of red, now a ray of blue".

The second essential is the skeleton just alluded to; for the sermon should not be amorphous, however diminutive it be. As the sermon grows smaller in bulk, it should grow clearer in outline, more crystalline in structure. Like a sonnet, the sermonette should be "a little picture painted well".[9]

[8] Heuser, op. cit., p. 54.

[9] Richard Watson Gilder's sonnet on "What is a Sonnet?" Answering the same quesion, M. Montagu contends that any subject may be chosen, but that the limitations of the song require that there should be just one clear thought:

> "The subject any; but, whate'er it be,
> In one full thought, clear-claused, and blemish-free,
> With a beginning, middle, and an end."

Even the poet must have a plan, a definite beginning, middle, end.

Now there is clearly a danger here that the preacher, having only a few minutes at his disposal, may be tempted to "fill in" the time with *talk*—rambling, disconnected, extempore talk. If he yield to the temptation, it will be because he sadly misconceives the nature of the task set before him. The fewer the moments, the more precious they are. "Be chary of words and phrases," M. Mullois well advises; "economize them as a miser does his crown pieces". Who can do this without most careful preparation? The despised sonneteer labors meticulously at the verbal cameo under his hand, and even if the product of his poetic pains be in itself of little worth, he himself is benefited by the training in artistic condensation. It would indeed be an unpleasant experience to find a man zealously pouring water into a sieve. But, as a philosopher once remarked, it would be sadder still to find a man spending his time merely in ridiculing the sieve-pourer.

The sermonette needs preparatory work, and plenty of it. For the sermon which is brief may nevertheless be tedious. "How did you like my sermon?" the Bishop of Oxford once asked George Canning, the famous orator and statesman. "I thought it was short," Canning replied. "I am aware it was short," the bishop said, "but I was afraid of being tedious." Whereupon Canning bluntly replied, "But you were *tedious*, you *were* tedious."

The delivery of the miniature sermon should be a matter of special concern. The three essentials of oratory declared by Demosthenes are here of supreme importance. There must b action, action, action—not merely gestures (in the narrower interpretation sometimes put upon that word), but the emphatic language of pose, bodily movement, voice, eye. And there must be, throughout, that tone of the voice which is called earnestness, or the accent of conviction. Truth must be made to sound like truth. "How comes it", a preacher once asked Betterton, the actor, "that people are so much more interested in plays than in sermons?" "Because", he replied, "the preacher makes truth appear like fiction, whereas the actor makes fiction appear like truth." Accordingly, a formal manner, such as is often employed in reading the parish announcements, or a listless manner, suggesting the idea of perfunctoriness, would be fatal to interest and conviction alike.

Meanwhile, there is the danger of a too rapid enunciation. The preacher perhaps has not found sufficient leisure to write a short sermon, and he is tempted to rush through the longer one. Even if his enunciation be adequately distinct and fairly loud, he should reflect that ordinary folk rarely possess agile intelligences. Rapidity stupefies rather than stimulates. Time should be allowed for the thought to percolate through sometimes dense strata of ignorance, dulness, misapprehension.

Finally, whether the sermons in miniature be of the five-minutes made famous by the Paulists, of the seven-minutes advocated by the Abbé Mullois, or of the eight-minutes illustrated recently by an American priest,[10] we might give attention to the impressive counsel of M. Mullois: "If, then, you wish to be successful, in the first place fix the length of your sermon, and never go beyond the time, be inflexible on that score. Should you exceed it, apologize to your audience for so doing, and prove in the pulpit of truth that you can be faithful to your word."

The sermons in miniature are obviously appropriate for the low Masses. Time presses in our large parishes; for it is consumed in the merely physical process of empting the church of one large crowd and filling it with another, as well as in the necessary announcements (obscured at times by the injection of much unnecessary announcement) of parish details. Time presses, indeed; but the people need instruction, advice, exhortation. And there is open to the zealous priest both an obligation and an opportunity to employ, with careful art, the resources of the sermon in miniature.

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[10] Demouy, *Eight Minute Sermons* (New York, 1918). The sermons vary much in length; e. g., the first sermon contains about 1000 words; the second, 1100; the fourth, 1500. Similarly, O'Keeffe's *Sermons in Miniature for Meditation* (New York, 1919) assigns to "The Pearl Merchant" a page and a half, still less to "The Two Sons", but more than twelve pages to "Christ's Resurrection and Our Immortal Bodies". The sermons are, however, definitely suggested for "Meditation", not for preaching.

THE SCAPULARS IN CATHOLIC DEVOTION.

IN the June number (pp. 586-591), some general aspects of the scapulars were discussed. In the following pages I propose to treat in particular the six following scapulars: 1. Scapular of the Blessed Trinity; 2. Red Scapular of the Passion; 3. Blue Scapular of the Immaculate Conception; 4. Black Scapular of the Passion; 5 Scapular of the Seven Dolors B. V. M.; 6. Scapular of Our Blessed Lady of Ransom. There will remain for consideration, in the August issue, the Scapular of the Sacred Heart, the Scapular of St. John of God, and some other scapulars, and at the same time the blessing, the imposition, and the indulgences of scapulars.

SCAPULAR OF THE BLESSED TRINITY.

The faculties to bless and enroll in the Scapular of the Blessed Trinity, when not obtained from the Holy See, are given to the priest who applies to the proper authorities, in the form of a booklet: "Summarium Indulgentiarum a Summis Pontificibus concessarum Confraternitatibus erectis et institutis ab Ordine Sanctissimae Trinitatis Redemptionis Captivorum divina revelatione fundata a Sanctis Joanne de Matha et Felice de Valois". This permission to bless and enroll in the Scapular of the Blessed Trinity can be obtained from the General of the Trinitarians at the Monasterò in Via Condotti, Rome, or at the Monasterò of S. Crisogono, Trastevere, Rome. At the former monastery resides the General of the Discalced Trinitarians, and at the latter the General of the Calced. The same *facultates* can be obtained from the Spanish Commissary-General residing at S. Carlo, alle Quatro Fontane. Formerly there was some difference in the faculties received, but for some years past the same privileges and indulgences are given with each *facultates*.[14]

Prescinding from the historical question of when the Scapular began to represent the Trinitarian habit, there is no doubt that this Scapular represents, even from its earliest appearance, the habit of the Trinitarians. Hence the origin of the one is the origin of the other.

[14] The Sacred Congregation declared, 27 April, 1887, that the priest who has the faculties for the one can communicate the indulgences of the other also.

The Annals of the Trinitarians relate that St. John Matha, whilst celebrating his first Mass, saw an angel robed in a white garment which was ornamented on the shoulder and the breast with a cross composed of two colors, red and blue.[15] This strange attire was none other than the habit of the order that God had destined him to found. Not only once was this premonition given him; for, still unaware of the mission God was about to allot to him, he betook himself to the life of a solitary. In his desert home he met with the holy hermit Felix, whom God had selected to be his co-laborer in the future religious institute. One day when the two holy men were engaged in a conversation about heavenly things, there appeared suddenly in their presence a stag bearing on its forehead, between the branching horns, a large parti-colord cross similar to the one already seen by St. John Matha. Before the Pope, Innocent III, approved the rules of the new institute, the vision of a similar cross came to him.[16]

The little cross on the Scapular has the same signification as the cross on the habit of the Trinitarian Father, namely, the white represents God the Father; the blue or purple represents the Second Person of the Blessed Trinity, indicating His Love, Humanity, and Royalty; the red represents the Holy Ghost, indicating the fire of Pentecost and the ardor of the Trinitarian for salvation of the souls under the tyranny of the Turk; for that was one of the great objects of the institution of the Order, namely, to redeem the Christian from the slavery of the fanatical Turk.[17] The colors have also a mystical meaning, which has been likewise attached to the Scapular, viz. chastity, mortification, and charity. It will be at once intelligible how important the colors are in the habit or Scapular of the Trinitarian, and not only the colors, but even their position.[18]

[15] *Vera Confraternitatis etc. SS. Trinitatis de Red. Capt.* by Jennyn, pp. 32 and 34.

[16] "Le scapulaire de la très sainte Trinité a été imposé solennellement le 2 fevrier 1198 aux saints fondateurs par le pape Innocent III." *Manuel à l'usage du Tiers Ordre,* etc. R. P. Xavier de l'Immaculée-Conception. Tours. 1912. The habit was given at this date, so the scapular must have accompanied.

[17] Hence the title Sanctissimae Trinitatis *Redemptionis Captivorum.*

[18] See resp. ad II, S. Cong. Ind., 18 June, 1898, already cited. *A. S. Sedis* p. 748, an. 98.

The necessity as well as the prominence given the cross has been productive of many abuses in the past, and the Sacred Congregation has been forced to give more than one decision relative to the Scapular of the Blessed Trinity. For a long time the Scapular took the form of one piece of cloth, (sometimes with and sometimes without a string) on which was worked the cross.[19] The fact is that the Scapular must have the real form of a scapular; namely, two pieces of woolen cloth connected by strings. One piece rests on the breast and the other rests between the shoulders. The strings may be of any material, but the color must be white. On the piece resting on the breast there must be the parti-colored cross; the vertical strip must be red, and the transverse strip or bar must be blue or purple. There is no obligation to have any cross on the portion resting on the shoulders. It is well to note that, when used with other scapulars, it must be either the first or last of the group, so that the parti-colored cross may be visible.[20]

Before the year 1895, all those who had been enrolled, when their old scapulars became worn or rendered useless, were obliged under pain of losing all the indulgences and privileges to have the new scapulars blessed by one having the faculty.[21] This obligation no longer exists. By a decree of the Sacred Congregation of Indulgences it was declared that the blessing in the first ceremony of enrolment was sufficient. Hence it follows that this privilege can be availed of by those enrolled before, as well as after, the above-mentioned year.[22]

The legislation regarding the inscription of names must be rigorously interpreted, because the enrolling in the scapular implies at the same time enrolment in the Confraternity. The names of the faithful enrolled may be sent to the Generals' houses in Rome, or, if more convenient, to the nearest monastery

[19] "Exiguum panni albi frustulum, cui parvula crux rubri et coerulei coloris acu intexta est." Resp. S. Cong., "Non lucrari". *Decr. Auth.*, p. 48, n. 60, et *Rescript. Auth.*, p. 20, n. 29.

[20] In the examples I have seen it is always the first of the group lying nearest to the breast and shoulders. This is why it is often referred to as the *last*, because the outer scapular is referred to as the *first*.

[21] Béringer (ed. 1893), "Car, bien qu'une nouvelle imposition faite par un prêtre autorisé ne soit pas requise, cependant tout nouveau scapulaire doit être bénit par un prêtre qui en ait le pouvoir." *Les Indulgences*, II^e partie, IV section, p. 91.

[22] *Facultates*, p. 6. Decr. S. Cong. Ind., 24 August, 1895.

of the Fathers. It is the custom amongst the Trinitarians that the branch houses send to Rome, at the end of the year, the number of the faithful enrolled during the year. There is no obligation to send the names to Rome, since the registration on the books of any Trinitarian Confraternity is sufficient to meet the requirements of the law.[23]

The conditions of gaining the indulgences and privileges are: to be inscribed on the roll of the Confraternity after having been invested by one having the authority; to carry the scapular continuously as an act of consecration to the Blessed Trinity; to recite three Paters, and three Aves, and three Glorias, in honor of the Blessed Trinity. The omission of the works of piety or the prayers does not in itself constitute any sin. Since the disappearance of the Turks as a power to be dreaded by the Christians, the work that the spirit of the Trinitarian urges is the purchase of Negro children exposed for sale in the Eastern markets[24]—a work that is worthy of the truly Christian spirit. Those who wish to assist in this excellent work of charity cannot do better than coöperate with the Trinitarian Fathers, not only in wearing the Scapular and praying for the success of their mission, but by adding whatever material help can be afforded. This latter is the meaning of the clause found at the conclusion of the *facultates*: "Tandem, suo tempore Nobis remittat eleemosynas a fidelibus oblatas, ut in Redemptionem Captivorum expendantur."[25]

One of the Fathers General has made it very clear that the contribution is not essential for the gaining of the indulgences attached to the Scapular. There are no fasts or abstinences, except those of the Church, imposed on the members of the Confraternity.

With the *facultates* is given the permission to impart the General Absolution at the hour of death to all the wearers of the Scapular, but the permission to erect the Confraternity is not included in the *facultates*. This must be sought for in a special application.

[23] "Il suffit que vers la fin de chaque année le nombre seulement des personnes inscrits durant l'année soit addressé à Rome, Viale del Re 2." *Manuel* par R. P. Xavier, pp. 123-124.

[24] Vide *Manuel*.

[25] p. 4.

The legislation governing the imposition and blessing, as well as the material to be used in the Scapular, is one with the legislation that I have already mentioned in connexion with the Scapular of Our Lady of Mount Carmel, and the same may be remarked about its substitution by the Scapular Medal. A good deal of latitude is allowed in the choice of color and images or pictures connected with the other scapulars. So long as the substantials are respected, there is no danger of losing the spiritual benefits of their respective confraternities, but the Congregation has made its mind clear that the color and the pictures or images accompanying the Scapular of the Blessed Trinity must be of the prescribed color and image. Any arbitrary variation entails the loss of the indulgences and privileges.[26]

The indulgences and privileges of this scapular are very numerous, and the conditions affixed to some of them are easily complied with. Hence they can become to the faithful a great means of obtaining many favors for the spiritual life.

In order to reduce the list of indulgences and privileges that should accompany every notice about the various scapulars, I shall reproduce the list of indulgences and privileges common to every confraternity. In a note to the *Rescripta Authentica*, the following are given as common to all confraternities and sodalities: a plenary indulgence on the day of entrance; a plenary indulgence at the hour of death; a plenary indulgence on the principal feast of the confraternity; indulgences of seven years and seven quarantines on four feasts of the years selected by the members of the confraternity and approved by the Ordinary; indulgences for the following works of charity, mercy, and piety—presence at Mass, attendance at religious exercises in the Church, preserving and fostering fraternal charity among the faithful, accompanying the Blessed Sacrament when carried in procession, especially to the sick; taking part in procession of the confraternity; attendance at the burial of members of the confraternity and of the faithful generally; teaching Christian doctrine to the ignorant. Finally,

[26] Nihil officere valori Scapularis Imaginum varietatem, dummodo in Scapulari appareat color, forma et pannus, quae omnia ut vere substantialia sunt retinenda, exceptis tamen scapularibus SSmae Trinitatis et Passionis D.N. in quibus etiam imagines propriae sunt necessariae. S. Cong. Ind., 18 June, 1898. *A. Sanctae Sedis*, p. 748, Vol. 30.

the altar at which holy Mass is celebrated for the repose of the soul of one of the members of the confraternity becomes an *altare privilegiatum*.[27]

In addition to these indulgences the scapular confraternities have, as a general rule, their own special ones. For nearly all the principal scapulars plenary indulgences are granted for the feasts of our Divine Lord, of the Blessed Virgin, and of the Saints and Blessed of each particular order or institute. On the principal feast of the order or institute a *toties quoties* indulgence is granted; but as a rule this is not confined to the members alone of the confraternity or to the wearers of the scapular. The conditions attached to each indulgence are to confess, to receive Holy Communion, and to pray for the intention of the Holy Father. In the future, when treating of the indulgences of any of the scapulars or their confraternities, it will not be necessary to refer to these common indulgences, unless there is something requiring special mention; and, unless remarks to the contrary are made, it may be taken for granted that all these indulgences accompany the membership of the confraternity and the wearing of the scapular. Except the indulgence for the hour of death, nearly all are applicable to the souls in Purgatory.

The day for obtaining the *toties quoties* in the Order of the Trinitarians is the feast of the Most Blessed Trinity. To the intentions generally mentioned for which the faithful on such occasions are to pray, is added one for the redemption of captives. A plenary indulgence may be gained by the wearer of the scapular if for each day in the month he recite three Paters, three Aves, and three Glorias, in honor of the Blessed Trinity. The indulgences attached to the Roman Stations may be gained on the days mentioned in the Roman Missal, if the wearer of the Scapular visits the churches of the order or the churches of the confraternities on those days.[28] The altar of each church in which is erected the Confraternity of the Blessed Trinity is privileged *in perpetuum* for all Masses celebrated for the repose of the souls of those inscribed on the register of the Con-

[27] Note n. 5, p. 3 of *Rescripta Authentica*. The above is only a practical summary.

[28] The same legislation applies, as heretofore mentioned, when there is no such church in the vicinity.

fraternity, but this altar must be the altar especially for the Confraternity. All the altars of the church are, however, privileged when Mass is celebrated thereon for the repose of the soul of a deceased member on the day of death, or the day of burial, or on the day when the first intimation of the demise is received. Should any of these days be impeded by a feast of the Church, the indulgence can be gained on the first day not impeded. It might be well to remark that so far the *toties quoties* of the feast has not received the extended indulgence of the feast of the Brown Scapular, already alluded to in the concluding part of the contribution on the scapular of Our Lady of Mount Carmel. For missionaries who wear the Scapular and are setting out to engage in the principal work of mercy of this order, namely, the redemption of captives, there is a plenary indulgence upon the usual conditions.[29] There are very many indulgences of seven years and seven quarantines, of five years and five quarantines, and also of one hundred days, all of which can be gained by the wearers of this Scapular.[30]

Red Scapular of the Passion.

The application to bless and enroll in the Red Scapular of the Passion must be made to the superior of the Congregation of the Mission, who is at the same time superior of the Institute of the Daughters of Charity. The Fathers of this Congregation are perhaps better known, at least in English-speaking communities, as Lazarists. The *facultates* is given in a double folio—not in book-form, like so many *facultates* of the older scapulars. The full name of the Scapular is "Scapulare rubrum Passionis, sacratissimique Cordis D. N. Jesu Christi, necnon et Cordis amantissimi et compatientis B. Mariae Virginis Immaculatae". In Rome, the *facultates* can be obtained

[29] Or the equivalent work, since the main purpose of the institution of the Order, in so far as works of mercy are concerned, no longer exists, at least in its primitive form.

[30] In a note to the elenchus indulgentiarum in the *Rescripta Authentica* the following from the *Monitum* is noted—"Hinc Romanorum Pontificum paterna sollicitudo erga Confraternitates SSmae Trinitatis, quibus ab exordio suae institutionis usque nunc adscripti sunt reges, principes, dynastae, aliique innumeri utriusque sexus fideles, qui in toto orbe terrarum specialem cultum praestantes augustissimo mysterio cum angelorum choro canunt *Sanctus, Sanctus, Sanctus.*" P. 476, n. 35.

from the Procurator General, Monasterò dei Padri delle Missioni, Piazza di S. Apollinare; application may also be made to the Procure de la Maison Mère des Lazaristes, rue de Sèvres 95, Paris. With the *facultates* one receives also the permission to bless the Miraculous Medal (Mèdaille Miraculeuse).[31]

The origin of the Scapular is described in a brief but sufficiently full manner in the *facultates* given. It will be observed that the Scapular has nothing to do with any habit. We must be careful to distinguish between this Scapular and the Red Scapular of the Most Precious Blood, which does not in itself convey any indulgence, but is worn by the members of the Confraternity of the Most Precious Blood, and is used in the initiation ceremony.

On the evening of the octave of St. Vincent de Paul, in the year 1846, one of the Sisters of Charity was favored with a vision in which she saw our Divine Lord holding in His Sacred Hand a scapular of red material, the cords of the scapular being likewise red. On one side of the scapular she saw the picture of Jesus Crucified; at the foot of the Cross were the instruments of His Sacred Passion, and round the picture thus presented were written the words, " Sainte Passion de Nostre Seigneur Jésus-Christ, sauvez nous ". On the other side of the scapular she saw the Sacred Hearts of Jesus and Mary. Above the two Hearts there arose a Cross of great brightness. The words above this picture were, " Sacrés Cœurs de Jésus et de Marie, protégez nous ". Our Lord also informed her that it was His desire that a scapular, similar to the one she now saw, should be given to the faithful, so that His Sacred Passion should thus be recalled vividly to their minds, and a great love for His sufferings should in this way be spread among them. On another occasion He told the Sister that a great increase of faith, hope, and charity, would be reserved every Friday for those who wore the scapular. " Ma fille, tous ceux qui portent ce Scapulaire recevront tous les vendredis une grande augmentation de foi, d'espérance et de charité."

The Superior General, as is the rule in such cases, did not at first attach any importance to the visions granted to the

[31] A detailed account of the medal and its effects on religious and social life is given in the *Souvenir du Congrès Marial de Rome.* The title is *Manifestation de la Vierge Immaculée en 1830.*

Sister. On his visit to Rome, however, he thought it well to acquaint the Holy Father with the facts of the vision. The Pope, Pius IX, took a more serious view of the incidents and by a rescript of 25 June, 1847, authorized the Priests of the Mission to bless and give to the people the Scapular of the Passion. About a year later the Holy Father, in another rescript, authorized the Superior General of the Lazarists to delegate his powers in the matter of the Scapular to all priests, regular and secular,[32] who should wish to bless and enroll in it.

From the origin of the Scapular and the nature of the visions it is at once apparent that the color of the Scapular is of the utmost importance, and not only the color but also the images or pictures on the two sides. The answer of the Sacred Congregation in the year 1898 leaves no doubt of the mind of the Holy See on these two factors in the devotion.[33] Even when united with the other scapulars, the cords of this one must preserve their color. Amongst all the Scapulars this is the only one that demands that the color of the cords be the same as the color of the material of the principal pieces. It is worth noting, when treating of this matter, that the older scapulars are not concerned about the cords or strings of the scapulars, for the simple reason that in the original scapular there were no cords or attaching strings; there was simply an opening in the garment to admit of the entrance of the head of the wearer, hence the little importance of the material or color of the cords in the scapulars properly so called.

In the *facultates* there is no mention of inscription of those admitted to the Scapular. The inscription is not at all necessary, because the wearing of this Scapular is a mere devotion and does not signify membership in a confraternity.

Besides the indulgences mentioned above for the day of investiture and the hour of death, there is another plenary indulgence, namely, all the wearers of the Passion Scapular who meditate for a short time on the Passion of our Divine Lord, every Friday, can, if they receive Holy Communion on that

[32] The *facultates* gives 21 March, 1848, for both Rescripts. This is the date of the granting of the powers of delegation, although in the narrative the dates are as above.

[33] The answer of the S. Congregation of Indulgences has been already given in treating of the Scapular of the Blessed Trinity.

day, or, for valid cause, if Communion is postponed to the following Sunday, gain a plenary indulgence. There are several partial indulgences; if the wearer of the Scapular receive Holy Communion and during the meditation on the Passion recite five Paters, and Aves, and Glorias, he will receive an indulgence of seven years and seven quarantines; if he meditate for half an hour each day on the Passion, three years and three quarantines; if, each time during the day he kiss the Scapular, saying, "Te ergo, quaesumus, famulis tuis subveni, quos pretioso sanguine redemisti," or its equivalent in French, he gains an indulgence of two hundred days.[34]

Accompanying the *facultates* there is an excellent drawing of the Scapular as revealed to the holy Sister, so that there may be no doubt of what is required in the formation of the Scapular.

Blue Scapular of the Immaculate Conception.

The indulgences and the privileges attached to the devotion of the Scapular of the Immaculate Conception of the Blessed Virgin, commonly named the Blue Scapular, have made this Scapular very popular; indeed, the magnitude of the indulgences and privileges has given occasion for much discussion. Not a few times have men competent to judge in these matters (after deep and prolonged research) given their judgment in favor of the claims of the Scapular.[35] A more than interesting example of the inquiries is to be found in the booklet with which is imparted the *facultates* to bless and enroll in this wonderful Scapular. The *facultates* of which I speak is entitled, "Manuale ad usum Sacerdotum qui facultate benedicendi Scapulare caeruleum in honorem B. Mariae V. Immaculatae, a P. Praeposito Generali CC. RR." And, as the title page announces, in the booklet are to be found certain documents regarding the history of the Scapular, together with a catalogue of the indulgences annexed to the devotion. Al-

[34] The French equivalent is given in the *facultates*—"Nous vous en prions, Seigneur, secourez vos serviteurs que vous avez rachetés par votre précieux sang." I am not aware of any reason why the equivalent in any language would not suffice for the indulgence.

[35] Vide art. in *Monitore Ecclesiastico* (by Cardinal Gennari), Vol. X, Par. 2, Anno XXIII, Fasc. 9; 30 November, 1898. The Latin translation is found in the *facultates*.

though there is a confraternity at present attached to the devotion, it was not always so. Leo XIII [36] in the year 1894, 18 September, raised the membership to the dignity of a first sodality; hence the reason of the admonition on the second page about the inscription of the names.[37] To facilitate the registering of those who become members a little book specially adapted for the purpose can be obtained from the same place, namely, from the Casa Generalitia, Monasterò dei Padri Theatini, Chiesa di San Andrea della valle, Rome. This book when complete with names can easily be forwarded to the Casa Generalitia or to the nearest confraternity.[38]

The history of the Scapular is interesting and seems to have come into being with the habit that was to be the distinguishing mark of a new spiritual family in the Church.

The venerable servant of God, Ursula Benincasa, foundress of the Oblates and Recluses of the Congregation of the Theatines, in an ecstasy on the Feast of the Purification of the Blessed Virgin, saw the Blessed Mother, who was holding in her hands the Holy Child Jesus. Round the Blessed Mother was gathered a choir of angels, all of whom wore the same dress or garments as the Blessed Virgin herself—a long white garment; and over this was worn a mantella of light blue color. The Blessed Mother thus addressed Ursula: "Now indeed you may cease your weeping, for your sighs are to be changed into the purest joy. Listen to what Jesus, whom I hold in my arms, my Jesus and your Jesus, will say to you." The Holy Child Jesus then told her to build a hermitage for thirty-three virgins, who should live as recluses under the patronage of the Immaculate Conception of His Blessed Mother, and the habit of the Sisters should be similar to the habit that she now saw worn by the Blessed Mother and the accompanying angels. In following the counsel given her, she should gain great graces

[36] "Les fidèles qui le reçoivent ne sont pas obligés d'entrer dans une confrérie ou une association pieuse: il n'est donc pas nécessaire qu'ils se fassent inscrire sur un registre." Béringer, IIe partie, IIIe sect., p. 409 (ed. 1893).

[37] "In Archisodalitatem cum solitis privilegiis perpetuum in modum erigimus atque instituimus." P. 28, *Facultates. Actae Sanctae Sedis,* Vol. 27.

[38] There is no necessity to forward the names for the mere wearing of the Scapular, but to participate in the spiritual advantages of the Confraternity it is necessary. There is a response of the S. C. I. in this strain. Cf. Béringer, *Les Indulgences.* The Monasterò of the Fathers is No. 3 Via Chiavari, close by the church.

not only for herself but for others. The venerable servant of God was emboldened to intercede for the faithful that they, too, should have an opportunity of gaining such great favors as well as the protection of the Immaculate Conception of God's Mother on condition that they should live chastely according to their state in life, and carry with them the Scapular of the Immaculate Conception. Subsequently, in another vision, she saw angels passing hither and thither scattering broadcast little scapulars of colors corresponding to the color of the habits of the new sisterhood.

After this vision she and her community began to make and distribute little scapulars to which was given the name, " Blue Scapular of the Immaculate Conception of the Blessed Virgin ". Beginning thus in the city of Naples, the devotion soon spread and the wonderful spiritual fruits of the devotion were noticed on all sides.

The connexion of the Theatine Fathers with the devotion arose from the fact that they were the spiritual directors of the Hermitage. Hence to them was committed the power of blessing and enrolling in the Scapular of the Immaculate Conception.[39] On 19 September, 1851, Pius IX gave the Theatine Fathers the permission to delegate all priests, both secular and regular, to bless and enroll in this Scapular.[40]

The object of the devotion is that the morals of the times be reformed and that perverse men may return to the better life. No special prayers are commanded, but it is suggested that some kind of mortification would be very efficacious to obtain the purpose of the devotion; this, however, is left to the prudence of a wise director of souls. As to prayers, it is suggested that an efficacious way of satisfying the requirements of the membership of the Sodality would be to recite the Beads of the Immaculate Conception. The *facultates* to bless and indulgence the beads is given with the *facultates* for blessing and enrolling in the Scapular. In addition to this it is required, for the gaining of indulgences, that the soul be free from the guilt of mortal sin; that there should be some practice

[39] Clement X on 30 January, 1671. Clement XI granted several indulgences.

[40] In the same Brief it is also decreed that the suffrages may be offered up for the souls in Purgatory.

of the virtues; that there be a perseverance in this state by performing works in honor of the Immaculate Conception of the Blessed Virgin.

To gain the indulgences and privileges one must carry the Scapular on his person and in the manner heretofore described. The Scapular must be made out of woollen cloth, and the color, as can be seen from the nature of the vision, is strictly of obligation. The image or picture of the Blessed Virgin, which is seen so often on one of the pieces of the Scapular, is not of obligation, but is permitted in order to encourage devotion to the Immaculate Conception. The peculiar permission is given of delegating a priest who has not the *facultates* to enroll one who has the *facultates*; the second permission of delegating a priest to impart the General Absolution *in articulo mortis* to the members of the Sodality is common to all the scapulars. The Directors of the Confraternity, wherever it is canonically established, can *ipso facto* bless and enroll, impart the General Absolution and delegate another priest to give this Absolution, keep a register of his own which he does not send to Rome, participate in all the indulgences and privileges of the *Archisodalitas Primaria* in the Church of San Andrea della valle, Rome.

The indulgences of this Scapular are worthy of special mention. First of all I may state that it has all, or nearly all, the indulgences and privileges that we find in common with the other scapulars. Secondly, it has the indulgences attached to the Roman Stations, as prescribed in the Roman Missal, which may be gained by visits to the churches of the Theatines and complying with the required conditions, and it is well to remember that in those places where there is no church of the Theatines the indulgence can be gained by visiting any other church where there is an altar to the Blessed Virgin. This condition holds good for all the following indulgences. The wearers of the Scapular can also gain the indulgence of the Seven Basilicas, twice in the month, by visiting the church of the Theatines; likewise, they can gain the indulgence of visits to the Holy Sepulchre and the Holy Land, twice in the month, under the same conditions; moreover, they can gain the total indulgences of the Basilicas of Rome, of the Portiuncula, of Jerusalem, and of St. James in Compostella, by reciting six

Paters, six Aves, and six Glorias; the indulgences of the Basilicas and the Portiuncula and Jerusalem can be gained *toties quoties*.[41] To gain this latter indulgence no other prayers are necessary than those mentioned; neither is it necessary to approach the sacraments for this intention. The prayers are to be offered in honor of the Blessed Trinity and the Immaculate Conception of the Blessed Virgin, for the extirpation of heresies, the triumph of the Church, peace and union amongst Christian princes.[42] The indulgence for the fast of one day in the year mentioned in the *facultates* and for which there is a plenary indulgence under the usual conditions, is not for the Scapular members alone, but may be obtained by any of the faithful. A rather singular privilege belongs to the Carmelite Sisters or Nuns, namely, they can gain all the extraordinary indulgences and privileges of the Scapular of the Immaculate Conception without wearing the Scapular.[43]

Black Scapular of the Passion.

Owing to the missionary labors of the Passionist Fathers, their Scapular is well known among the faithful, and particularly in English-speaking countries where their work has been crowned with more than ordinary success. This Scapular would realize best of all the description given by many writers as to the origin of the scapulars; for, in the beginning there seems no intention of the habit ever becoming a scapular; and it was the desire of the people to participate in the great works of the Passionist Fathers that gave birth to the so-called Black Scapular of the Passion. The *facultates* can be obtained from the General who resides in the Monasterò dei Padri Passionisti, SS. Giovanni e Paulo, Rome. Needless to remark, the same *facultates* can be procured from the Superiors of Provinces, or their representatives. I need not here remark, at any length, that the *facultates* of all the scapulars are subject to the same restrictions that have been already mentioned when

[41] S. Cong. Indulg., 31 March, 1856. — "Indulgentias Urbis Basilicarum Portiunculae, Jerusalem, et S. Jacobi Compostellae *toties quoties* acquiri posse, et quocumque loco preces fuderint."

[42] "Sufficere sex tantum Pater, Ave, et Gloria recitari, easque applicabiles etiam esse animabus in Purgatorio degentibus."

[43] St. Alphonsus enumerates five hundred and thirty-five indulgences, besides innumerable partial indulgences, all attached to the Blue Scapular of the Immaculate Conception.

of the virtues; that there be a perseverance in this state by performing works in honor of the Immaculate Conception of the Blessed Virgin.

To gain the indulgences and privileges one must carry the Scapular on his person and in the manner heretofore described. The Scapular must be made out of woollen cloth, and the color, as can be seen from the nature of the vision, is strictly of obligation. The image or picture of the Blessed Virgin, which is seen so often on one of the pieces of the Scapular, is not of obligation, but is permitted in order to encourage devotion to the Immaculate Conception. The peculiar permission is given of delegating a priest who has not the *facultates* to enroll one who has the *facultates*; the second permission of delegating a priest to impart the General Absolution *in articulo mortis* to the members of the Sodality is common to all the scapulars. The Directors of the Confraternity, wherever it is canonically established, can *ipso facto* bless and enroll, impart the General Absolution and delegate another priest to give this Absolution, keep a register of his own which he does not send to Rome, participate in all the indulgences and privileges of the *Archisodalitas Primaria* in the Church of San Andrea della valle, Rome.

The indulgences of this Scapular are worthy of special mention. First of all I may state that it has all, or nearly all, the indulgences and privileges that we find in common with the other scapulars. Secondly, it has the indulgences attached to the Roman Stations, as prescribed in the Roman Missal, which may be gained by visits to the churches of the Theatines and complying with the required conditions, and it is well to remember that in those places where there is no church of the Theatines the indulgence can be gained by visiting any other church where there is an altar to the Blessed Virgin. This condition holds good for all the following indulgences. The wearers of the Scapular can also gain the indulgence of the Seven Basilicas, twice in the month, by visiting the church of the Theatines; likewise, they can gain the indulgence of visits to the Holy Sepulchre and the Holy Land, twice in the month, under the same conditions; moreover, they can gain the total indulgences of the Basilicas of Rome, of the Portiuncula, of Jerusalem, and of St. James in Compostella, by reciting six

Paters, six Aves, and six Glorias; the indulgences of the Basilicas and the Portiuncula and Jerusalem can be gained *toties quoties*.[41] To gain this latter indulgence no other prayers are necessary than those mentioned; neither is it necessary to approach the sacraments for this intention. The prayers are to be offered in honor of the Blessed Trinity and the Immaculate Conception of the Blessed Virgin, for the extirpation of heresies, the triumph of the Church, peace and union amongst Christian princes.[42] The indulgence for the fast of one day in the year mentioned in the *facultates* and for which there is a plenary indulgence under the usual conditions, is not for the Scapular members alone, but may be obtained by any of the faithful. A rather singular privilege belongs to the Carmelite Sisters or Nuns, namely, they can gain all the extraordinary indulgences and privileges of the Scapular of the Immaculate Conception without wearing the Scapular.[43]

Black Scapular of the Passion.

Owing to the missionary labors of the Passionist Fathers, their Scapular is well known among the faithful, and particularly in English-speaking countries where their work has been crowned with more than ordinary success. This Scapular would realize best of all the description given by many writers as to the origin of the scapulars; for, in the beginning there seems no intention of the habit ever becoming a scapular; and it was the desire of the people to participate in the great works of the Passionist Fathers that gave birth to the so-called Black Scapular of the Passion. The *facultates* can be obtained from the General who resides in the Monasterò dei Padri Passionisti, SS. Giovanni e Paulo, Rome. Needless to remark, the same *facultates* can be procured from the Superiors of Provinces, or their representatives. I need not here remark, at any length, that the *facultates* of all the scapulars are subject to the same restrictions that have been already mentioned when

[41] S. Cong. Indulg., 31 March, 1856. — "Indulgentias Urbis Basilicarum Portiunculae, Jerusalem, et S. Jacobi Compostellae *toties quoties* acquiri posse, et quocumque loco preces fuderint."

[42] "Sufficere sex tantum Pater, Ave, et Gloria recitari, easque applicabiles etiam esse animabus in Purgatorio degentibus."

[43] St. Alphonsus enumerates five hundred and thirty-five indulgences, besides innumerable partial indulgences, all attached to the Blue Scapular of the Immaculate Conception.

treating of the Carmelite Scapular. The booklet containing the *facultates* is entitled "Facultates et Ritus benedicendi Scapulare Nigrum Passionis Coronas Quinque Vulnerum D. N. J. C. cum elencho Indulgentiarum".

The origin of the habit of the Passionists is briefly related in the accompanying *facultates*. St. Paul of the Cross, before he had conceived any idea of becoming the founder of a spiritual brotherhood, had received Holy Communion in the church of the Capuchin Fathers, and was wending his way home when an ecstasy seems to have come over him. In a vision he saw himself clothed in a black garment, and on the left breast of the garment he noticed the white cross with the name of Jesus traced in white letters, both of which were afterward to be the distinguishing sign of the followers of Saint Paul of the Cross. An interior voice spoke to him thus: "This sign shows what purity and spotlessness should characterize the heart that bears the name of Jesus written thereon". Sometime afterward the Blessed Mother appeared to him clothed in a dress similar to the one in which he had in the vision seen himself clothed. This decided his future vocation. The Scapular follows the habit of the Passionist as far as it can. On the black background there appears the badge, consisting of a white worked Heart surmounted by a cross; inside the ambient of the Heart there are written the words *Jesu XPI Passio*, and underneath the inscription appears the representation of the Sacred Nails. Generally the whole badge is surrounded with the two branches of palm and cypress, also indicative of the Passion.[44]

The wearer of this Scapular is not really a member of the Confraternity, although he partakes of the spiritual benefits of the Confraternity. It is expected from him that he should have a special devotion to the Passion of our Divine Lord; and for this end it is recommended daily to recite the Beads of the Five Wounds. To this recitation there are attached several indulgences. Accompanying the *facultates* to bless and enroll

[44] In other examples there is the same central figure, but round the Scapular are signs of the Passion, namely, Chalice, Crown of Thorns, Pillar, and Towel of Veronica, and at the extremity or lower hem is written "Sit semper in cordibus nostris". The monogram is Greek and Latin signifying "Passion of Jesus Christ". It is well to remark that, notwithstanding an impression fairly common, it is not sufficient to wear this Scapular in any way save the one recognized for other scapulars.

in the Scapular there is also permission to bless and indulgence the beads mentioned. The priest who enrolls any of the faithful in this Scapular has no obligation to forward the names of the enrolled to any register.[45]

Among the indulgences worthy of notice is the one of forty days for all works of mercy, charity, and piety, accomplished by the wearer of the Scapular, recalling at the same time the Sacred Passion. The Feasts of the Passion of Our Blessed Lady and St. Joseph are the days of plenary indulgence. The indulgences granted to the visiting of the churches may be gained on any of the seven days immediately preceding the Feast, and the same applies to the days of the octaves. It seems, however, that only the indulgences of the Feast of St. Paul of the Cross and the Feast of St. Joseph are applicable to the souls in Purgatory, because these alone are mentioned in the *facultates*. The summary of the indulgences was declared authentic, 10 May, 1877.

Scapular of the Seven Dolors B. V. M.

The origin of the Scapular as a vehicle of the indulgences and privileges of an order or congregation to those who are for some valid reason prevented from wearing the entire habit has been traced by, at least, a few writers back to the scapular and habit of the Servants of Mary, or, as they are now better known by the one word, Servites.[46] It is not my intention to enter, even remotely, on this question, which might introduce historical discussion. The older historians of the Servite Order make the assertion and I give it as recorded: the members of the household of the Servite communities who were not able, or were not allowed, to wear the entire habit openly, began to wear the habit secretly under their ordinary clothes.[47] The inconvenience of this proceeding is at once apparent, so the habit was gradually diminished until the Scapular represented the habit and could easily be worn under one's clothes. It is easy to imagine the further process of diminishing the large Scapu-

[45] As in the case of the Blue Scapular, the registration may give a right to further indulgences. In the Spanish author already mentioned of *Los Scapularios* it is laid down as of obligation.

[46] See article on Scapular by Fr. Hilgers in *Catholic Encyclopedia*.

[47] *Annales Servitarum B.M.V.* Giani — "sub aliis indumentis occulte deferre".

lar into the smaller one for those to whom (and we must admit they were many) the larger scapular would be little less than intolerable, if not impossible. An explanation of this kind is acceptable to many for a double reason, that it has an element of evolution in it and, secondly, it does away with anything in the character of a supernatural origin.

That the Scapular of the Servants of Mary must have been exceedingly popular in the early days of the institution of the Order can be gauged from the origin attributed to the habit itself. The narrative can be briefly summarized thus: Whilst the seven rich Florentine merchants who had vowed themselves to the service of Mary through her Dolors were engaged at their nightly prayers, the Blessed Virgin, more splendid than the sun, and not without indications of her eternal beatitude, stood before them holding in her hands some garments indicative of sorrow. She was accompanied by a heavenly throng, some of whom held in their hands garments of mourning. One held a book of which the title was "The Servants of Mary", the printed characters being decorated with golden rays; another of the throng was standing with a palm. The holy men were affrighted at this wonderful vision, but the Blessed Mother spoke reassuringly to them. "I am she whom you have so often importuned in your prayers, and I am here to tell you that I have chosen you to be the first of my servants, so that in my name you may go forth to cultivate the Vineyard of my Son. Behold the manner of the garments in which I wish you to be clothed; this habit signifies by its dark color the grief I suffered in the Death of my Beloved Son. You, therefore, having cast aside the many-colored garments of the world, will not experience any difficulty in wearing for my sake these garments of mourning which shall be to you a perpetual memory of the sufferings of my heart. Receive also this Rule of Saint Augustine decorated with the title of 'My Servants', and receive also this palm significant of the eternal life that you so ardently desire." [48]

When we consider the sacrifice made by the seven Founders of the Servites, the immense reputation they had justly acquired for sanctity, and lastly the origin of the habit of their new brotherhood, we need not marvel at the popularity of the

[48] L. c., Lib. I, p. 10.

habit, or anything that should represent it. We know as a matter of fact that around the order grew the most powerful influences in civil life. The number of those seeming to share in the spiritual benefits of the Servites was phenomenal, and amongst them were emperors, kings, princes, and noblemen of every rank. Hence, that the Scapular of the Servites should give us a tolerable account of the origin of the scapular devotion, as we know it, no one is inclined to question. This much can be said without trespassing on the domain of debatable scapular history.

The *facultates* can be obtained from the General of the Servite Fathers, on application to the Monasterò dei Padri Serviti, Piazza di San Nicolà da Tolentino. Some time since they were to be obtained at the Chiesa di San Marcello in Corso, but the Casa Generalitia is now at the former address. The booklet conveying the *facultates* bears the title of " Ritus Benedicendi Parvum Habitum et Coronas Septem Dolorum B. Mariae Virginis cum elencho Indulgentiarum." It is almost superfluous to remark that it is necessary to have the names of those enrolled inscribed in the register of the Confraternity of the Seven Dolors, where such is canonically erected, or to have them sent to the nearest monastery of the Servites. A decision was given by the Sacred Congregation, on one occasion, that the Confraternities where the proper devotions were not practised, were not recipients of the indulgences and privileges of the Confraternity. This, however, need not disturb anyone sending names, for, at intervals, a *sanatio* is asked, and in any case those sending the names to any recognized Confraternity have fulfilled the letter of the law. The color of the Scapular must be black, and formed according to the requirements already mentioned.[49] The condition of gaining the indulgences and privileges is the wearing of the Scapular. The *toties quoties* indulgence for the Feast of the Servites is gained on the Feast of the Dolors, the third Sunday of September, with the same restrictions as heretofore mentioned; and the same conditions must be fulfilled.[50] In the churches where the Con-

[49] The image of Our Lady of Dolors frequently appears on one of the pieces, but is not of obligation.

[50] In some of the little books treating of this devotion, it is written that all the indulgences can be gained by visits to the parish church. That is not so in regard to the *toties quoties*.

fraternity is erected, a solemn Mass can be sung on the Feast of the Dolors, although the Feast may have been transferred, so long as the feast for which the transferring has taken place be not a double of the first class or another feast of the B. V. M. The many indulgences attached to the Beads of the Seven Dolors are not confined to the wearers of the Scapular, but can be gained by any of the faithful who comply with the requisite conditions. The devotion to the sorrows of the Blessed Mother is one of the subjects for special prayer to gain the indulgences. The *Salve Regina*, the Litany of the B. V. M., and the *Stabat Mater*, are all indulgenced for the members of the Confraternity. All the indulgences are applicable to the souls in Purgatory. The plenary indulgences, as also the partial indulgences, are very numerous, and amongst the former are the indulgences attached to the Roman Stations. There appears no necessity to have the names registered on the same day as the enrolment, at least for validity.[51]

Scapular of Our Blessed Lady of Ransom.

Once so well known in English-speaking countries, one rarely hears of the Scapular of Our Lady of Ransom, except in those parts where the Fathers of the Blessed Virgin Mary of the Redemption of Captives have monasteries, although one of the best known saints of this Order, so fertile in saints, was an Englishman, namely, Saint Serapion, Martyr. The Fathers are better known by the title of Mercedarii. One cannot participate in the indulgences of the confraternity or order unless one is inscribed on the register of the confraternity; hence, when enrolment has taken place, it is of obligation to have the names inscribed. The *facultates* can be obtained on application to the General at the Church of San Adriano a Foro Romano, or to any of the superiors of provinces. In the *facultates* there are the permissions to bless the candles of Saint Raymund Nonnatus and the oil of the martyr Saint Serapion. The same restrictions as to exercising the *facultates* in the places where there are convents of the Fathers of the Order are mentioned.

This Scapular, like the Scapular of the Dominican Order, is white and of wool and it bears the cross of Aragon. This indi-

[51] This condition is mentioned in Migne's *Confrérie*, vol. 50, p. 898.

cates the origin of the habit of the Fathers, as well as of the Scapular.[52]

On the Feast of Saint Lawrence, 1223, Peter Nolasco who had been up to that time a warrior in the army of James, King of Aragon, was clothed in the habit of the Order of the Blessed Virgin for the ransom of the captives in the power of the Saracens. He was the founder of this new order; and at his profession assisted the two most remarkable men of the time, namely, the King of Aragon and Saint Raymund of Pennafort, then General of the Dominicans. To the three vows of the religious life a fourth was added, namely, to remain in captivity for the slaves if there were no other means of gaining their freedom from the Saracens. The habit was the white habit of the Dominican Fathers, and the Cross that adorned the habit was the cross of the King of Aragon. The example of the Saint was productive of much fruit and those who could not follow the rule in all its rigor were desirous of sharing in the spiritual merits of such a work of mercy, and so they eagerly sought participation in the order, which was obtained by wearing what represented the habit of the Mercedarians, which in due time became the Scapular of the Blessed Virgin of the Ransom of Captives.[53] The Scapular reproduced the significant colors and distinctive features of the habit; hence the Scapular that we have to-day.

The conditions to gain the indulgences are: to wear the Scapular when it has been duly imposed by the proper authority; to have the name inscribed on the register of some canonically erected confraternity. The Scapular has been richly indulgenced by many of the Popes, notably by Alexander VIII and Pius IX. The *toties quoties* is granted for 24 September, but the *facultates* err in placing the time for gaining indul-

[52] On one of the pieces appears, usually, the image of Our Lady of Ransom; on the other, the arms of the Order. The Cross of St. John of Jerusalem is on a red ground; underneath, the Cross is parti-colored, viz., red and yellow bars. The whole is surmounted by a ducal crown—all these details are not of obligation.

[53] On the first expeditions made into the territory of the Saracens four hundred captives were liberated; and a new spirit infused into the Christian princes. The first Confraternity was erected in Barcelona, 7 January, 1246. The aims of the members are in these days to release souls from the slavery of sin, to visit those imprisoned, and to help as far as possible those held in servitude amongst pagans, i. e., by prayer and almsgiving.

gences from First Vespers till sundown. The pious custom of the Seven Saturdays has a plenary indulgence under the usual conditions. To this order also belongs the Corona of the Twelve Stars indulgenced for seven years and seven quarantines, also for other minor indulgences. Those of the Confraternity who cannot be present in their own churches for the Benediction (with plenary indulgence) on the days appointed, can receive the same in their parish churches, provided the usual ceremonies be observed. The privileges and indults in favor of the members are the same as those already mentioned in connexion with the more important confraternities. Pius X has granted a plenary indulgence to each of the Seven Saturdays wherever they are celebrated with the proper solemnities. All the faculties and indulgences of Missionary Orders have been granted to the Mercedarii. A summary of the Indulgences can be seen in the *Rescripta Authentica*, pages 483 to 489, n. 36.

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[TO BE CONCLUDED]

JUSTITIA, VERITAS, AND URBANITAS.

JUSTITIA and Veritas were tramping along a hard and dusty road. They were very old and bent with years, and they leaned heavily upon their staves as they went slowly on their way.

"I feel the end cannot be long," said Justitia. "My strength is failing and my breath is getting shorter—but ah! the joy of rest when the end does come!"

"Yes, yes," assented his old companion, "I know how you feel. It really does seem we have lost our way. We should never have left our celestial home. We thought we knew the way to our earthly thrones to reign supreme; but though here and there we can boast of some great conquest, what a tiny thing it is we have achieved!"

"And nowhere have we any fixed abode," added Justitia. "It was always so. You remember, Veritas, long years before our Master came, one of my early disciples prayed for the deliverance of two cities, if I could find him but ten loyal

subjects. But alas! there were not even ten, and you recall the destruction by fire that followed?"

"Aye, aye," exclaimed Veritas; "it is a sorry task you've had. Why, I wonder, had you not more success? You were always so eloquent and passionate and convincing. You brought such courage and hope to the unfortunates, and appealed so boldly and forcibly against the arm of tyranny and might. You—"

"Words, words, words," dolefully interrupted his companion; "so easy to speak, beautiful to hear, to read, to write; but human nature, my friend, is hard to attune."

"Still it has not been all in vain," urged Veritas. "Have you not many who are a lasting testimony to your work and a credit to your teaching?"

"All too few," answered Justitia. "Abraham and the patriarchs and prophets in distant times—the Baptist and apostles and martyrs for our Master. But what a cost! What a price to pay! And it is true I have embodied my teaching in a society of world-wide dimensions. But it is all too little. Children play with my name in every petty game and quarrel, and men of years of experience make it the one central object around which every war is waged. Every one invokes me, appeals to me, demands his rights in the name of Justitia. Thus am I used by all classes of men in support of both good and evil. Yet here I am, isolated and alone, abandoned by those I would befriend, if only they would let me, if only they would enlighten their minds and consciences by my word and rule."

"I know, I understand," said Veritas. "For have not I too been similarly treated? But grieve not, Justitia, your enemy has not yet gained the day."

"My enemy!" exclaimed his companion whose eyes lighted up with indignation. "Might is my enemy, and, confess it, Veritas, in this world it holds the sceptre. The man of influence is the man whose power arises from his position, his wealth, his natural gifts. The high and mighty rule the world; they have their subjects at their mercy; they are themselves the supreme court of appeal. I am impotent before them."

"Nay, forsooth, not impotent," remonstrated Veritas. "You have left on record the rules of moral rectitude. You have stamped it in living experience, in the consciences of men. You have seen it shine forth in the great life of our Master and in the lives of those loyal disciples who throughout all ages look up to you to learn and live your rule."

"It is not of these I am speaking," said Justitia. "Heaven reward those whom earth denied! I speak of those who know me, who have heard my voice and understand my word, who proclaim me publicly before men, who study and appraise me in theses and the science of principles, who stand in the grave position of authority, and whose lives are a damning contradiction. Hearken you, Veritas, and I shall tell you some of the causes of the terrible travesty of my rule which we witness around us."

"I know them, Justitia, for so do these same causes lead men away from me. It is courage that fails them, the courage which loyalty to us demands. Human friendship and position are preferred before us. And you know we do at times demand great things of men—now and then, self-sacrifice and suffering to the extreme degree; but they are not all as brave and courageous as the Baptist."

"That is indeed true," added Justitia. "Men are cowards. They will be loyal to those who have equal power with themselves, and who can vindicate their rights when violated. They will be loyal and just to those who can retaliate; but what of those cases, too numerous alas! which need me most, where men are deprived of their native rights and whose every means of appeal and redress have been shattered by man's selfish tyranny? And I cannot reach them. Cowardice stays the hand of my rule. Men become weak tools in the hands of others, the victims of intrigue, the prey to sycophancy, meting out their tender mercies to their own sheepish followers, bought over by earthly bribes to overlook a crying need or glaring injustice." Justitia paused a moment somewhat overcome by his reflections, and then mastering his feelings went on more slowly.

"Self-interest has done this," he added. "The desire for gain and to stand well in the estimation of others. A loyal subject of mine, you know, is seldom a pleasing and popular

man. Aimable, benevolent dispositions may well carry a man through ordinary affairs. But where I am concerned, they won't count at all. I will not have injustice cloaked with the semblance of charity."

He stopped suddenly and, turning round on hearing the approach of footsteps, beheld a stranger following them closely. The stranger was a young man of cultured appearance. He drew near and, bowing low with respectful politeness, observed that he had overheard the last remarks of Justitia and begged to be allowed to accompany them a short way on their journey.

"'Tis the privilege of age," he said, "to extol the past and bewail the evils of the present. And yet, O Masters, may I venture to remark that the days past, present, and future, are and will be comparatively as bad or as good. But come, what was the subject you were discussing so earnestly?"

He walked on between the two venerable old men, measuring his pace with theirs.

"We were bewailing the lack of justice in the world, particularly among those who wield authority and human power."

"Ah," exclaimed the stranger. "'Tis a subject of everlasting interest. And pray, how do you account for its absence?"

"Friend, injustice is rooted in the selfishness of human nature."

"True, but all is not selfishness. And as for charity, which I seemed to hear you make a sham as I approached, surely it is no mere semblance to assist the poor, to relieve the sick, to give employment to able and willing hands. Come, charity is the grand social virtue."

"Aye," said Justitia. "It is a splendid field afforded by poverty for the exercise of your so-styled social virtue. But listen, sir, this kind has coëxisted with the utmost injustice to those who have been its victims. Instead of being a remedy, it has become merely a palliative. Benevolent societies and charitable institutions have condoned the evil without uprooting it. What it amounts to is this; they seem to say of the poor, 'I love the poor. I will gladly help them with charitable donations. I always give as generously as I can, poor creatures!' But what they do not say is this: 'The poor must be kept poor; they must not be allowed to raise themselves. I

will not remove the causes of distress, though I will relieve the distress. I will help the poor to relieve their misery; but I will not help them to rise above it.' You know, sir, this policy has been adopted, in disguised forms, not only where the poverty is material destitution, but also where it is destitution of what is moral right. It is not charity; it is the most uncharitable attempt to escape the obligations of justice. Better be candid and strike your neighbor openly, than cast upon him a false sympathy or approach him with pretended good-will."

"Nay, good Master," said Urbanitas, for so he was called, "the problem of adjusting society to equality is insoluble. One part of society will always come out on the top and the others must go under. 'Tis the law of life. And I, for my part, shall cling to the top."

"And upon the top," added Justitia, "devolves the greatest responsibility and there sounds the call for the exercise of justice. But it is not a socialism of perfect and universal equality I am urging. It is rather the principle of moral equality, the principle that each individual shall count for one personality and for no more or less than one. This is the cry of the world to-day, and it looks to the ruling powers to set an example. Whether it be a nation or an individual, it is one personality and as such it must be treated. But alas! my friend, who regards his fellowmen as an *alter ego* and deals with him, as far as may be, as he would deal with himself? Where is the man who can break away from his narrow shell and from the binding circle of selfish advisers, who can rise above his own personal predilections, and in spite of dazzling bribes and obsequious snares, will mete out justice to his enemy under his feet?"

"A noble aspiration!" exclaimed Urbanitas, "but permit me to observe, it is an ideal world you dream of, whereas in fact it is a world of contradictions in which we live, a world of moving masses of struggling creatures, pushing and squeezing forward, and if you do not squeeze too, you must go under and be trampled to death. I reverence your excellent ideal; but I know human nature and have learnt to accommodate myself to its conditions, to scheme amongst schemers, and, not to put too fine a point on it, to water down the strictures of both

Truth and Justice, which, may I venture to remark, are too lofty to reign in their integrity in this world."

"Such is the compromise of the world!" sighed Justitia. "The double and impossible service! There is *no* compromise between Justice, Truth, and worldly wisdom."

"Not worldly wisdom only," explained Urbanitas; "unless by worldly you understand even the Christian world as well. Christian institutions, I grant, are our greatest guides and checks; but even they cannot live unspotted and intact in the world. Human prudence and strategy enter into the heart of the Church, and ambition and greed spoil the pages of its history. Influence and favor, you say (and 'tis true), gain the day in the governments of nations, in the army, in business, in the workshop. But they find a place in the Church too, where intrigue and design win posts of honor, and self-interest and favoritism play their part in its government. Why disguise the fact or seek to cover it over? You know the intrigue and nepotism and ambition of past years. So now, the Court, both civil and ecclesiastical, has its own partisans, and it is humanly impossible not to presume upon the merits of the favored and not to be blinded as to the merits of others. But both have a wondrous art of innocent display; both excel in the subtle diplomacy which turns a lie and deceit into the utmost sincerity of purpose."

"That is not universally true," objected Justitia, "though, to my sorrow, it ever stains the onward path of my Church. Lack-a-day! 'tis this which has brought me to the brink of the grave. Friend, you know me not. But long have I waited for the Kingdom of Justice among men, and my heart is weary and aches for the loyal few who endure in utter helplessness oppression by the high and influential, by those too whose insignia of office render them immune from earthly justice. Only a faith in the final adjustment of affairs before the Divine Tribunal can save these from despair."

"And you, O Master," said Urbanitas, turning to Veritas, "are silent. What hope, pray, may you have?"

"Friend," replied Veritas, "my companion's fortune is my fortune. Our interests are united, and united we stand or fall here below. Cowardice, self-interest stay the hand of both Justice and Truth. And now so little do these two reign that

the defence of either often means martyrdom to the defender. Let a man rise up and tear aside the semblance of Justice and Truth, and boldly expose its hollowness by direct reference to the perfect standard, and his words fall upon deaf ears, or he is at once a fanatic, eccentric, unworthy of serious thought; or if his Truth and his Justice show power, then he is put away, deprived of every means of appeal and redress. All men need to follow the dictates of these two, but woe to those who rule the destinies of nations, who rule the Kingdom of Christ on earth, whose sacred calling demands sacred obligations and who cower before the stern unyielding voice of Justice and Truth, and follow the easier way."

"Permit me, good Masters," said Urbanitas. "You are both overexacting. The blaze of Justice and Truth is too much for mortal eyes. You must clothe your ideals in flesh and blood, dress them in fitting colors and ingratiate them among men. They are meant for society, and society is an intricate and delicate organization. Justice and Truth must be adapted therefore, and the methods are many and various. Design, diplomacy, tact—they all come necessarily to our aid. It is like a game we play, though serious enough. If I move here, you move there; and so on. And I'll tempt my friend to move where I want him. A little silver or glittering gold are tempting baits, and I thus buy many strings to my bow."

"And are there no rules of the game?" asked Justitia. "These two great virtues are meant for society, but they are not pliable to our whims and fancies. They are enthroned above them all, and issue their irrevocable orders independently of self-will. They are not to be adapted, be made to fit society. It is society which is to be adapted to them."

"But pray," argued Urbanitas, "it is only amidst society that we find justice, and it is therein that it arises."

"The origin of Justice is found behind the world of men, in the mind of God. 'Tis true, we discover it among men. It is written over the wickedness of their conduct. It is a word from our own souls spoken through what men call conscience. Though as to what in detail is just or unjust men may not all agree, there are certain acts which are undoubtedly known as unjust and it is of these I have been speaking. It is these that I denounce—it is these which men persuade them-

selves they do not see—not only the open violations which inflict themselves upon the moral sense, but those which are not so public and which cannot be brought to light because the victims are powerless. Refinement and culture dislocate the arm of earthly justice, and the courtesy and diplomacy of Court suppress what is against itself; and if it sins, it sins, it thinks, in good taste. Yet the greatest vengeance of heaven will be not against the publicans and harlots, not against the murderers, robbers, and open violators of respected law; but against the secret agents of misrule, the lying duplicity of rulers in high places, the polished leaders of profane urbanity."

"Nay," protested Urbanitas, "you magnify the weaknesses of the high and influential. Again I repeat, 'tis not an ideal world, and nothing short of a social disturbance amounting to a revolution unparalleled in history would change the ways of the world, secular and religious."

"My Master," said Justitia, "caused a revolution and for the cause of Justice and Truth. But, as you say, the ways of the world are not easily amended. 'Tis a thorny road for the just, and few there are who tread it."

They paused as they reached the side of the Harbor across which they were destined to the land beyond.

"Come with us," said Justitia. "I see the way now. 'Tis further up over the hill we must go where the bridge will lead us across."

"Nay," said Urbanitas, "my boat lies yonder, and will take us sooner and more comfortably across; and I am both hungry and tired."

But Justitia and Veritas declined. It was scarcely big enough for them;—and the tide was running out. With respectful bow, Urbanitas pushed out his boat, and putting all his strength into the oars strove to drive it across. But the tide was stronger still, and dragged him steadily out into the ocean's maw.

"Poor soul!" exclaimed Justitia. "'Tis the foolhardiness of youth. 'Tis the end of the easier way. *Hinc via quae fert Acherontis ad undas.*"

Slowly and with great difficulty they struggled over the hill, pausing anon to take breath and rest till at length they reached the bridge. Wearied and spent, they almost fell as

they tottered across; when lo! their feet no sooner touched the other side than a flood of new life surged through their being. The mortal frame with its heaviness and weariness fell away beneath them, and in its place a sense lightsome and free—an ecstasy of joy and rest known only to the True and the Just.

JAMES PITTS.

London, England.

Analecta.

ACTA PII PP. XI.

Epistola.

AD R. P. ELIAM MAGENNIS, MODERATOREM GENERALEM ORDINIS CARMELITARUM, LABENTE SAECULO SEXTO EX QUO "PRIVILEGIUM SABBATINUM" VULGATUM EST, RELIGIONEM IN B. M. V. DE MONTE CARMELO IMPENSE INCULCAT.

Dilecte fili, salutem et apostolicam benedictionem.—Petis tu quidem a Nobis ut, labente saeculo sexto ex quo *Sabbatinum Privilegium* vulgari coepit in Ecclesia, religionem in Virginem Mariam a Monte Carmelo et laicorum sodalitates quae a Virgine eadem nuncupantur, omnibus quotquot sunt per orbem catholicis commendemus. Hisce iisdem litteris ac libenter admodum id facimus. Almam enim Dei Matrem, quam a pueris amamus impense, placet hoc etiam demereri pietatis testimonio atque ea auspice initia ordiri Pontificatus Nostri. Nec diu commorandum Nobis est in commendandis sodalitatibus, quas et Virgo ipsa commendat liberalitate sua, et Praedecessores Nostri plurimis cumularunt gratiis, et actuosa caritas Religiosorum Carmelitarum tam late per orbem tamque ubere cum fructu propagavit. Satius ducimus eos hortari qui sodalitatibus iisdem nomen dederunt, ut perseveranti studio haereant iis omnibus quae praescripta sunt ad lucrandas concessas Indulgentias in primisque maximas illas quae Sabbatinae dicuntur.

Diligentes enim se diligit Virgo, nec quisquam sperare iure potest se eam habiturum adiutricem in morte, nisi in vita eius inierit gratiam tum abstinendo a culpa, tum quidpiam praestando quod cedat in eiusdem honorem.

De delatis officiis memorem tibi profitemur animum, ac caelestium conciliatricem munerum Nostraeque testem benevolentiae, apostolicam benedictionem tibi, dilecte fili, religiosis viris quibus praees iisque omnibus qui sunt ex sodalitatibus quas supra memoravimus, peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XVIII martii anno MCMXXII, Pontificatus Nostri primo.

PIUS PP. XI.

SACRA POENITENTIARIA APOSTOLICA.

(Sectio de Indulgentiis.)

DUBIA DE BENEDICTIONE PAPALI SOLVUNTUR.

Episcopus Medioburgensis in Anglia sequentia dubia huic S. Tribunali proposuit:

I. An Episcopus facultatem quae vi Canonis 914 Codicis Juris Canonici sibi competit, impertiri scilicet bis in anno in sua dioecesi Benedictionem Papalem cum adnexa Plenaria Indulgentia, delegare possit clero suo?

II. An Episcopus cui talis facultas concessa fuit vivae vocis oraculo a Beatissimo Patre eam delegare possit clero suo?

S. Poenitentiaria Apostolica ad proposita dubia respondendum censuit:

Negative ad I.

Negative ad II, nisi id expresse fuerit in facultate concessum.

B. COLOMBO,
S. Poenitentiariae Reg.

Die 25 Aprilis, 1922.

CURIA ROMANA.

PONTIFICAL APPOINTMENTS.

Protonotary Apostolic *ad instar participantium*:

24 March: The Right Rev. Monsignor James P. Brady, of the Diocese of St. Joseph, Missouri.

30 March: The Right Rev. Monsignor Alexander Stuart, of the Archdiocese of St. Andrews and Edinburgh.

Domestic Prelate of His Holiness:

4 March: The Right Rev. Monsignors Richard Joseph Haberlin, D.D., Richard Neagle, Arthur T. Connolly and Joseph F. McGlinchey, D.D., of the Archdiocese of Boston.

23 March: The Right Rev. Monsignor John A. Limmer, of the Diocese of Duluth.

27 March: The Right Rev. Monsignor Henry A. O'Kelly, of the Diocese of Peoria.

11 April: The Right Rev. Monsignor John Brophy, D.D., of the Diocese of Bathurst, Australia, and the Right Rev. Monsignor James Coffey, of the Diocese of Dunedin, New Zealand.

Privy Chamberlain of His Holiness, *sopranumerario*:

28 March: The Right Rev. Monsignors Polydore J. Stockman and John Cawley, of the Diocese of Monterey and Los Angeles.

Privy Chamberlain of Sword and Cape, *sopranumerario*:

6 April: Mr. Gerard Mark Borden, of the Archdiocese of New York.

10 April: Mr. Charles J. Munich, of the Archdiocese of Westminster and Mr. Antonio de Navarro, of the Archdiocese of Birmingham.

11 April: Mr. Henry Stafford Jerningham, of the Archdiocese of Westminster.

21 April: Mr. Stuart Coats, of the Archdiocese of Westminster.

Knight of the Order of St. Gregory the Great, civil class:

28 April: Mr. William Reed-Lewis, of the Diocese of Southwark.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

LETTER OF POPE PIUS XI, addressed to the Very Rev. P. E. Magennis, O.C.C., Prior General of the Carmelites, on the occasion of the sixth centennial since the start of the Sabbatine Privilege. Devotion to Our Lady of Mt. Carmel is urgently encouraged.

SACRED APOSTOLIC POENITENTIARIA, through the Section on Indulgences, answers two questions concerning the delegation by bishops of their faculty (Canon 914) to impart the Papal Benediction.

ROMAN CURIA officially announces some recent pontifical nominations.

MARYKNOLL MISSION LETTERS. XXXIII.

The American Visitors.

You have seen Father Superior in many rôles—as director and editor and contractor; but it's as a missioner that he shines most. He regretted over here that he wasn't thirty years younger, yet he took to sampan and ricefield dykes like any of us "three-year-olds". I had the happiness of conducting him round our missions.

There is one picture that will stick, though the whole trip over our missions is now almost as vague as the heats of last summer. It is given to few of us to see the Superior as intimately as on this trip. Here he was one afternoon, coatless, with a neckkerchief for collar, red in the face and puffing neck-and-neck with Fr. Kelly climbing a mountain trail for five-and-a-half hours.

Each took refreshment in the thought that the other was "all in". As confidant of both, I unblushingly agreed with each. Fr. Kelly whispered, while the Superior mopped his brow: "It's all right for us younger men with our light build, but it's hard on Father Walsh." The Superior, likewise aside to me, remarked: "I'm in perfect trim, but it's hard on heavy men of sedentary habits like Fr. Kelly". As a matter of fact, though I myself would not have said die for any amount, the mountains at noon were enough to tucker me out and I slept as well as either of them that night.

That was the spirit of their whole trip—looking out for the other man—and it was plain-sailing for me. I had my doubts at the start, and several of the French Fathers shared them, but the two "tenderfoots" from Boston way made more than one change his opinion. Incidentally the speedy Americans broke two records: from Canton to Yeungkong in thirty-two hours (I have taken six days); and from Wuchow to Loting in thirty-five hours. They were also several "firsts"; the first real visitors to our missions; the first American priests, I think, to penetrate into the interior for pleasure; and finally the first American priests to be held up by genuine, live bandits.

The thought immediately occurred to some of our suspicious confrères that Fr. McShane had planned the hold-up in advance; but I go on record as testifying that *Fr. Mac* was the first to disbelieve the tale, so he could hardly have been an accomplice. We proved our story by borrowing our return fare from him.

I saw our missions, during the past few weeks, in a new light. Hitherto I went along at Yeungkong taking things as they came, but with little thought of how it all appeared to "the other fellow" and with less thought of the other's difficulties. The Superior's visit was made in a spirit of encouragement and even congratulation, but it made us take stock of our work and marshal our forces in review. As for myself, it set me tidying a room or two that needed touching up, and my boy got instructions for the first time on how to receive visitors. The Christians would have liked a dash of color in the vestures of the visitors; as it was, the tropical sun added a little cardinal to Fr. Kelly's cheeks.

I don't want to steal any of Fr. Kelly's "copy" for the future edification of clerical guests at Hough's Neck; but he will tell his own version at any rate, and it may be so taken up with "Fr. Walsh and his men over in China" that common justice demands that we get a whack at himself—if beforehand, so much the better, though I noticed after the hold-up that his pen scratched all day long; in fact, he had to buy a new one at Hongkong. I write especially now for those of you who cannot take a spin this summer out to Hough's Neck to hear the thrillers from Fr. Kelly's own lips. He will have kissed the Blarney Stone before reaching home, so this at least will be an unvarnished summary of his deeds in the East.

You know, there's a saying, "There are no Ten Commandments east of the Suez". Fr. Kelly broke all the canons of polite society while here by hobnobbing with pigs and geese and refusing to be disgusted therewith. He has the gift of tongues and knows the Chinese without knowing Chinese. An abominable rendering of "Annie Laurie" or "The Lost Chord" would introduce him to everyone on board the junks, and the Chinese would pour out of the hold to get acquainted with Fr. Kelly. You couldn't phase him with a Chinese phrase; he would repeat it knowingly and with the right intonation and they put him down as a linguist. Hardly able to bless himself in Chinese, he was yet appealed to as a judge in an eight-hour dispute over the ownership of a crate of geese. He awarded the birds to both contestants and enjoyed immense popularity. He disregarded rubrics by saying his Office astraddle a load of pigs "sub dio et in mare" and was out after nightfall in a leaky sampan. He persisted in enjoying a bed on the very floor of a crowded junk and slept with his shoes on. He shaved with water intended for the coffeepot and drank cold tea with total strangers. He smoked the common pipe of countless generations and dried his chin with their towel. He said Mass without a cincture and at all hours of the early dawn. In fine, he saw China as only a missioner sees it. Yet he insists that China is bewitching and travelling there can be made a joke.

His American spirit of independence refused to bow even before the bandits. When presented, near midnight, with the wrong end of a gun, he calmly smoked his pipe and almost

made a movie scene of the hold-up by laughing at the desperados. Father Superior on the same occasion showed more presence of mind and less frivolity by slipping his watch into his undershirt and his feet into his shoes. Both coldbloodedly went to sleep again after the poll-tax was paid. Neither of them visioned imminent death, as did my "my boy," whose trembling shook the floorboards and gave me a first insight into the real character of the visiting "police to protect us from bandits".

But to take the trip in order. The ocean end of our missions disregards all timetables, so to see Yeungkong at all it had to be done first, in order to leave plenty of time for accidents. We quit Canton at night. It's more merciful so for newcomers, as a Chinese junk is bewitching only in the soft glamor of a Standard Oil lamp. The Chinese showed their sense of humor by fooling us in cabin accommodations, and we found ourselves adrift at midnight on the Pearl River with nought above us but the stars, and beneath us a world of humans in their cabins. We bunked on the roof with the deck as a bed. Sleep was not at us, as they say in Irish, for Fr. Kelly's monologue for the benefit of the coolie who cooked his midnight meal of rice and pork chops an inch from the foreigner's nose, kept us from Nirvana. The smokestack of the puffing tugboat showered us with attention all night long and many a Scranton miner would have blushed at our sooty ears by dawn.

Personality is a powerful influence for good in China. We thought to hide Fr. Kelly on the roof, but daybreak found him the center of attraction. "Killarney" woke the Chinese, and the sight of a modern *Pickwick* washing his way to a clean face drew as great a crowd as though the whole scene were staged with Fr. Kelly in the spotlight. We poor youngsters daren't grumble or yawn before such colossal optimism.

F. X. FORD, A.F.M.

Yeungkong, China.

THE DOUBLE JURISDICTION IN INDIA.

The double ecclesiastical jurisdiction is something peculiar to India. Like other missionary countries, India is under the care of the Roman Congregation of Propaganda, or the Congregation for the Propagation of the Faith, a department instituted by the Holy See to provide for the spread of the faith and to regulate ecclesiastical affairs in non-Catholic countries. The church in our own United States was withdrawn from the care of Propaganda as recently as 1908.

Besides the jurisdiction of Propaganda in India, there is also the Padroado or Portuguese jurisdiction, exercised in Portuguese India, and also in some parts of British India. These two jurisdictions, considered without any distinction, are territorial. The " double jurisdiction " obtains in a locality where both are found, one remaining territorial, the other becoming a personal jurisdiction, or a jurisdiction over individuals only and not over the territory. In several dioceses under Propaganda this double jurisdiction is found, and also in one at least of the Padroado dioceses.

The Catholics under Padroado are not subject to the diocesan regulations of the bishops appointed by Propaganda. Their own bishops are appointed directly by the Holy See at the recommendation of the King or Government of Portugal. This is in acknowledgment of the patronage (" Padroado " means patronage) which the Portuguese government still has over some of the churches of the East. Originally the Portuguese Crown exercised this right of patronage over all the churches of the East, including China and Japan. The privilege of nominating bishops and of presenting candidates for ecclesiastical dignities and benefices had been accorded to the Portuguese King, his " Most Faithful Majesty ", in acknowledgment of Portugal's zeal in furthering missionary enterprise. The concession, of course, carried with it the explicit obligation of presenting only worthy subjects for the Pope's approval, and of providing the bishoprics which were founded with sufficient revenues for the erection and maintenance of churches and seminaries and for the support of the bishops and their clergy.

It was quite natural that the system of patronage, which the Catholic monarchs of Europe had long exercised in their own countries over the churches which they had built and endowed, and the dioceses which they had founded, should be introduced by the Portuguese into India. The greatness and multiplicity of the evils connected with the system had not been recognized, and the fatal influence it has had upon the character of the Catholics of Southern Europe in the present day is not yet fully realized. The newly-converted natives of India had to have everything done for them. They themselves could contribute but little to the support of the missionaries and the erection of churches and diocesan institutions. All this was provided for by subsidies from the Crown treasury, to a certain extent, and perhaps more fully by generous benefactions of wealthy Portuguese merchants and landed gentry.

When, however, the Portuguese power began to decline in the seventeenth century, the obligations which had been assumed in connexion with the patronage granted over the church, which had indeed been fulfilled but indifferently heretofore, were lost sight of almost entirely. Several sees were left vacant a long time for lack of funds, the churches neglected and mission work abandoned to a great extent. Still, Portugal wished to keep her privileges intact. While persecuting the Church and expelling religious orders from the country, she protested strongly against any derogation from her rights of patronage.

The Holy See, however, judged it necessary to constitute, without the consent of Portugal, Vicariates Apostolic, which were withdrawn from the patronage of Portugal, and put under the care of Propaganda. The first Vicariate to be established was that of the Deccan, in the year 1637. When the Moghul emperors of Delhi and Agra overran and conquered the Deccan later on, it was called the Vicariate of the Great Moghul, and afterward the Vicariate of Bombay. Here, and in other Vicariates subsequently established, there was a continual dispute with the Portuguese and Goan clergy of Padroado about jurisdiction. The Vicars Apostolic based their claims on the direct delegation of the Holy See, the Portuguese and Goans partly on the right of patronage and partly on the prescriptive right of possession. The history

of the unhappy struggle is unpleasant and unedifying, and it is not intended here to enter into it, nor to discuss the merits of the case. A Concordat was entered into in 1857 between the Holy See and Portugal, by which the double jurisdiction which had been established by the Goans was sanctioned, and the parishes in dispute in certain dioceses left to the clergy who were in actual possession at the time, while some padroado dioceses which had previously been abolished were restored. This action was claimed by the Portuguese as an acknowledgment of the justice of their claims, by the other side as a concession to put an end to schism, as a paternal condescension of the Holy Father to the weakness of his children. Like Christ Himself, his Vicar would not crush the bruised reed, nor quench the smoking flax.

This concordat was to remain in force for six years until other arrangements could be made, but it was extended for different periods until 1884, when Pope Leo XIII published a Brief abolishing the double jurisdiction in six vicariates. Such a storm was aroused by this, however, that it was thought more prudent not to put the brief into execution; and two years later, a new concordat was finally arrived at with Portugal, whereby further concessions were granted to the Portuguese claims. Goa was made a Patriarchate and given three suffragan sees in India, all exempt from the jurisdiction of Propaganda, the sees of Damaun, Cochin, and Mylapore. Under the jurisdiction of the Bishop of Mylapore were left twenty-eight churches in widely-separated parts of India:—in Calcutta and other parts of Bengal, in Trichinopoly, Madura, and Madras.

The diocese of Damaun was a newly-formed see in the centre of the Presidency of Bombay, separating territorially Bombay City, the seat of the archdiocese, by some 200 miles from the rest of the diocese. It extends along the western coast from the archdiocese of Goa, over 200 miles south of Bombay, to the river Narbudda, about 200 miles north. Here the Bombay archdiocese begins, and extends north up to Afghanistan. To the east of the diocese of Damaun is the diocese of Poona, a suffragan see to Bombay, in which there are several exempted churches under the jurisdiction of Damaun.

The whole Bombay archdiocese has only about 25,000 Catholics, whereas in Bombay city alone there are 35,000 Catholics belonging to the diocese of Damaun. Of these 30,000 are attached to the two large exempted churches of the Damaun jurisdiction, the remainder attending the three smaller churches of the same jurisdiction, two of which are in the suburbs.

The island of Salsette, just north of Bombay island, is under the jurisdiction of the padroado bishop of Damaun, yet it has seven exempted churches belonging to the archbishopric of Bombay. As in the case of the padroado churches in Bombay city, only the churches themselves and the church compounds are exempted; so that, outside of these, confessions of the members of the other jurisdiction cannot be heard nor the sacraments administered to them. No new parish may be started for the growing needs of the archdiocese of Bombay in the padroado territory of Salsette, as this would be an infringement of the regulations of the Concordat. If a house is to be erected in a new location in Salsette for the Sisters under Propaganda, the attending chaplain must belong to the padroado jurisdiction. Similarly, the bishop of Damaun is not allowed to start a new parish in Bombay city, and the two large ones which he has in the main part of the city must suffice for the constantly increasing numbers who leave Goa for British India.

The people are for the most part indifferent whether or not they attend the church of their own jurisdiction, but in case they do not, and cannot conveniently do so, they are still subject to calls from their own spiritual superiors for special social or religious work, and cannot be depended upon for these by the rectors of the parishes where they live and attend Mass.

These are only a few of the difficulties which arise from the double jurisdiction; and it can readily be seen that this is different in many ways from what may be called a double jurisdiction in the case of German or Polish or other like separate parishes in our own country. In India, under the double jurisdiction, the faithful are, with some exceptions in Bombay city, the same in race and customs and language.

One great and oft-recurring difficulty is in the case of Europeans who come to India. If they take up a residence

first in Bombay city, they are henceforward under the jurisdiction of Propaganda, and receive the religious ministrations of English-speaking priests; whereas if they settle first in a suburb of Bombay on Salsette Island, or within any other territory subject to padroado, they are ever afterward considered padroado subjects. It is difficult to make them understand, when they come to our churches for the sacraments of Baptism, Matrimony, etc., that they must go to the Goan or Portuguese priests to receive these sacraments. When the children of Goans who have been born in British India under Propaganda come to reside in Salsette, they are claimed by the padroado priests as their subjects. I remember well one instance where such a person brought his child to be baptized, and the right to perform the ceremony was claimed by the pastors of two parishes under the different jurisdictions. In matrimonial cases, the question is more serious as well as more complicated. In Calcutta, the code for determining the jurisdiction a person belongs to is simpler. There, besides those who adhered to the Portuguese priests at the time of the Concordat of 1857, those only belong to the personal jurisdiction of the Bishop of Mylapore who "come to Calcutta from a territory belonging to Mylapore".

In the frequent cases of intermarriage between members of the two jurisdictions, the difficulties increase. The family life of the people is patriarchal, to a great extent; so that in one house the parents and sons will be of one jurisdiction, while the married daughters and their husbands are of the other, since the wife follows the jurisdiction of the husband. When there are different Lenten and other regulations in the two dioceses, the family difficulties can well be imagined, and those of the priest in hearing confessions. The children should be baptized in the church of the father, but as many of the Goan women go to their family homes in Goa for childbirth, the children are naturally baptized there, and another source of trouble arises.

Repeated representations have been made to the Holy See to put an end to this anomalous state of affairs, but without success. Very recently events have occurred which may lead to some new action in the matter. The Catholic community of Bassein, a district of the Damaun diocese which has about as

many Catholics as the whole archdiocese of Bombay, has risen up against the padroado, and the agitation is spreading south into Salsette. The special grievances of the Basseinites are that the priests sent to take charge of their parishes are nearly all from Goa, and do not know Marathi, the native language of the people, and in most cases have very little knowledge of English. The consequence is that the parish schools are very much neglected, the children grow up ignorant, and the community is in a very backward state. The Basseinites want their own priests, who know their own language, or at least English-speaking priests, since they are very ambitious of an English education.

The *Catholic Register* of Mylapore of 1 January calls those who favor the revolt of the Basseinites against padroado, "Disturbers of the peace of Catholic India". Referring to the Papal Bull, *Multa Praeclare* of 1838, by which the padroado sees of Cranganore, Cochin, and Mylapore had been abolished and the territories given over to Vicars Apostolic, the paper gives in the following words what may be taken as a summary of the position which the Portuguese Government has adopted throughout the long controversy: "Naturally the Portuguese Government protested against this infringement of the rights of the Royal Patron in violation of all previous guarantees from the Holy See itself, and refused to communicate the Bull, which, it was contended, was issued through a misunderstanding."

H. J. PARKER, S.J.

PREACHING AND THE GOSPELS.

The practice of preaching consecutively through the books of the New Testament is one which commends itself to the Catholic priest, for it is fitted in a high degree to promote, among the general body of the faithful, an intelligent acquaintance with the sacred writings. Among the books which have received special attention from Catholic preachers are the precious records of our Lord's life, the Four Gospels. As these Gospels repeat substantially the same story, the first three so closely resembling each other as to make it possible to classify them together under the title of Synoptical Gospels,

a practical question arises, which each preacher has to decide for himself; namely, on what method may the material contained in these records most advantageously be made available for the instruction and edification of the faithful.

Different methods commend themselves to different minds, and perhaps it is best that all methods should be tried. Some preach right through the Gospels, beginning with Matthew, then taking up in succession, Mark, Luke and John, necessarily repeating themselves, to a large extent, as they deal successively with each Gospel in turn, and probably by that very repetition promoting the end of all preaching, the growth of the hearers in knowledge of the life of our Divine Lord. Others prefer to regard the four Gospels as a common source, and to deal with the materials on a plan which involves the distribution of them under certain general heads, and which may lead to a selection of a text from one Gospel on one week and from another, the next. Thus the ministry of our Lord has sometimes been considered under the three following heads: His work as an Evangelist, His conflict with unbelief, and His work as a Master training His disciples for the duties of the Apostolate—all that relates to each of these topics being gathered indiscriminately from the four Gospels, and considered in such order as seemed most conducive to a connected view of the subject. Yet again a third class of preachers would probably prefer to select a particular Gospel, and to say all that they have to say on the life of Christ in connexion with a continuous exposition of the Gospel selected. When this method is resolved on, the question at once arises, which of the four is it to be? And to answer this question satisfactorily, one must make himself acquainted with the characteristics of each Gospel, so as to know what uses and what advantages each yields.

In pointing out the characteristics of the Gospels, we notice first the designs which their respective writers seemed to have in view. Matthew's aim was to exhibit Jesus to the Jewish people as the Christ in whom the promises of David and Abraham were fulfilled, and the hopes awakened by Messianic prophecies realized. His Gospel is emphatically one for the Hebrews. Luke's aim was to put in the forefront the truth to which Matthew assigned the second place, namely that the Gospel is for mankind; that Jesus is the Christ, and that in Him

all Old Testament prophecy is fulfilled. But his specific and chief purpose is not to proclaim these truths, but rather to hold up Jesus to view as the Hope and Saviour of the world. His Gospel is for the Gentiles. Mark's Gospel, in comparison with the two aforementioned, appears to be a mere chronicle of facts in Christ's ministry, and even in that respect far from complete. It too, as well as Luke's, is for Gentiles. It introduces its great subject as Christ the Son of God, and it presents in the sequel a narrative fitted to lead Gentiles to see in Jesus a Being possessed of divine power. It is the Gospel of the apostolic mission of Christ.

The second respect in which there is a marked difference between the synoptical evangelists is their respective methods in arranging their materials. This applies particularly to Matthew and Luke. Matthew's method is to group the materials presenting the doctrine of Jesus in discourses of considerable extent. His Gospel contains eight discourses of more or less continuous character. Luke's method of recording Christ's teachings is occasional rather than systematic. He disperses what in Matthew's Gospel we find arranged in groups.

But much more important than the method of arrangement is the subject matter of the sections relating to the doctrinal teaching of Christ contained in the several Gospels. The Hebrew Gospel of Matthew presents the teaching of Christ under a theocratic aspect; the Gentile Gospel of Luke exhibits those teachings with features less severe, more gracious and attractive. The kingdom and its righteousness are the great themes of the one Gospel; the free grace of God to the sinful is the favorite theme of the other. While Matthew emphasizes the righteousness of the kingdom, as in the Sermon on the Mount, Luke emphasizes the grace of the kingdom. The differences between the two is not one of principle, but of proportion; for both evangelists present both aspects, only not in the same degree of prominence. In Luke's Gospel Christianity appears setting itself free from merely Jewish associations, and becoming human and universal. It abounds in passages demonstrating that the mission of Jesus was indeed designed to fulfill the song of the angels who heralded His birth, and to inaugurate a state of things in which God would

be glorified throughout the world, and peace established upon the earth among men of good will.

The foregoing are the principal points in which the synoptical Gospels differ from each other. In comparison with the Gospel of St. John, the first three present one and the same story repeated with minor variations. The great outstanding contrast observable in these precious narratives lies between the synoptical Gospels on the one hand, and the Gospel of St. John on the other. The respects in which the latter Gospel differs from the foregoing three, are numerous and important. In the synoptical Gospels the principal sphere of Christ's activity is Galilee; in John's Gospel, it is Jerusalem. The discourses of Jesus recorded by John consist largely of reiterated assertion by the Speaker of the Divine dignity of His person and the supreme importance of His mission. The sayings of Jesus reported in the synoptical Gospels are spontaneous and varied utterances of wisdom and love flowing sweetly like a spring from the fountain of grace and truth within. The difference arose naturally out of the diversity of situation. In Galilee Jesus spoke to comparatively receptive hearers, and therefore He spoke as the lowly Son of Man, the Brother and Friend of the poor and sinful; in Jerusalem, He was confronted with proud, contemptuous unbelief, and was constrained to assert His importance as the Son of God, and to express Himself in severe terms in reference to those who despised Him. A third difference between the synoptists and St. John naturally arises out of the one just mentioned—the superiority of the former in respect to variety. The explanation of the fact is simple. In Galilee in presence of receptive hearers, Jesus spoke as His own Spirit moved Him; the well-spring of truth flowed forth freely, and copiously without let or hindrance. In Jerusalem He could not speak freely because of unbelief; He could only speak as unbelief constrained, uttering words of self-defence, and of condemnation of His adversaries.

Yet one other characteristic of St. John's Gospel remains to be noticed. The discourses recorded in it are not only uniform in character; they are deep, mysterious, awe-inspiring; their interest lies not in the human character of Jesus, which is the great attraction of the synoptical biographies, but in the Divine dignity which the Speaker claims for Himself. This

characteristic also arises out of the difference in the situation. Just because the words spoken by our Lord at Jerusalem were words of self-defence and self-assertion, they behooved to be at once deep and high, reaching down to the eternal foundations of the world, and up to highest heavens whence He came.

It remains now in a very few sentences to indicate the conclusions which the foregoing characteristics of the Gospels suggest as to their use in the pulpit. Each Gospel might be made subservient to a distinct purpose by the preacher. If one desired to present a connected view of the conflict of Jesus with the unbelief and darkness of the world, St. John's Gospel would supply the most appropriate text book. If, on the other hand, the purpose in view were to make a connected study of Christ's miraculous works, St. Mark's Gospel would make it possible to carry on that study with the least amount of interruption. If, again, the aim were to consider the ministry of our Lord, in all its completeness as consisting of both words and deeds together, then there would be St. Matthew and St. Luke to choose from; both of whom give a much fuller account of our Saviour's personal ministry than is given by the second evangelist. It should be every preacher's aim to make his hearer's acquainted with both parts of Christ's work. If we desire to be systematic, then Matthew's Gospel is the best for our purpose, for in his Gospel Christ's words are gathered together in large groups in relation to certain topics. If we desire the greatest amount of variety, then Luke's Gospel is to be preferred, for it contains a large number of independent sections, presenting each a suitable theme for discourse.

The characteristics of St. John's Gospel suggest the expediency of its being taken up last by the preacher, as it comes last in the New Testament. The interpretation of St. John requires experience and skill in exposition. It is best to begin with the synoptic Gospels; the simple should come before the more difficult, the varied before the uniform, the human before the Divine. Begin first with what the Fathers called the somatic Gospels, and end with the Gospel of the Spirit, the Gospel of St. John.

F. J. KELLY, MUS.D.

Detroit, Michigan.

SECULAR CLERGY COMMUNITY HOUSES.

To the Editor, THE ECCLESIASTICAL REVIEW.

God bless the writer who in the May number of the REVIEW explained the work of St. Philip Neri in behalf of the secular clergy. When some time ago I read Cardinal Manning's defence of the position of the Catholic missionary priesthood in England as contrasted with that of the religious orders, I felt that we in America suffered from a similar prejudice in popular circles. People see in the garb of a religious order the perfection of its founder who made the habit the distinctive mark of his followers, and they contrast the inherited virtue of the dress with the unheralded garment of the secular who has to make his own reputation. True enough it is that defections from the high standard of priestly virtue are more often noted in the secular than in the regular ranks. But then that is just because the secular stands alone, having not only no one to shield him but no one to help. God help him, when he falls.

The writer of the article on St. Philip just meets this difficulty, and I wonder that the problem has never occurred to the wise episcopal heads who meet in council and exchange condolences about the poverty of their missions, the scarcity of priests, and the forced suspensions, exeats and curial trials they have to worry about. Surely it is easy enough for most bishops to secure a house in the city or some central town where a number of the young priests just out of the seminary may be shepherded by an older experienced pastor, and sent out on Saturdays for the weekly services in some of the surrounding isolated parishes. With our modern systems of automobiles and telephones, sick-calls or other parish needs can readily be answered. It means, as Fra Arminio points out, a decent community life, with guidance for the young priest. It means a saving of expenses. It means an orderly and efficient parish service, for, in case of illness or other accident, it would be possible to supply without leaving the people at the mercy of the pastor's or the assistant's personal convenience. It would solve the problem of Father Thuente's housekeeper efficiency and prevent any number of difficulties, including occasional scandals, which neither Bishop nor Pope can prevent. Bishops,

please go to work! And I am sure many of my brethren who have to spend solitary hours in a rural rectory, and who with the best of intentions cannot improve the conditions of the missions for lack of means, since housekeeping, the housekeeper, and a boy, take all that the people can afford or will give, will be grateful. A home where there are fellow priests, a library, opportunities for sane recreation; in other words, the blessings of mutual help and sympathy. Moreover, the chance of getting the right kind of advice without having to go to the cathedral or write to the bishop. My, that would be paradise for many of us and money in our pockets for a rainy day; for it would mean an Apostolic Union without the vows, so that everybody is always sure to the last of what he needs, even the help to get himself out of purgatory. I am here nineteen years, and if I live twenty more I shall still be here; for the prospect of becoming a Monsignor or getting a city parish is not promising, and those who have these things are likely to hold on to them for a good while. Who will start an Oratory like St. Philip's or something equally adapted to our present-day needs? The thing is surely feasible, except perhaps in missionary districts where towns are few and far between.

PHILIP.

THE MONTH OF THE PRECIOUS BLOOD.

By custom the month of July is dedicated to the devotion of the Precious Blood of Jesus. The Precious Blood is the price of our redemption. "You were redeemed with the Precious Blood of Christ, as of a Lamb unspotted and undefiled." [1] It is not only the price of our redemption; it is also the cause of all our hope and consolation. It brought cheer and hope to the hearts of our first parents, as they listened to the promise of a coming Redeemer. It brings joy to the human heart even amidst tears of sadness. Here is an instance. A young mother stands beside the little couch on which her first-born is lying pale and motionless. It is poetically said that the Lord of the universe occasionally comes

[1] I Peter 1: 19.

down into the valley of tears and looks for a beautiful flower. When He finds it, He takes it, root and all, and transplants it into the garden of eternal bliss. So it happened. Her child is dead. The mother weeps; but beneath the tears of sorrow there is a sparkle of real joy. She thinks of the fact that her child is with God in Heaven. How does she know this? Ah, she knows it, because her child was baptized, and Baptism cleanses the soul and qualifies it for Heaven. The Sacraments are the streams whereby the Precious Blood is conducted to the human soul. In baptism her child was made a child of God and an heir of Heaven. The thought consoles her and makes her feel happy. As St. John would say: "Jesus loved us and washed us from our sins in His own Blood." [2]

The Precious Blood is the cause of glory. We read in the Bible about the great heroes who are waving a palm of victory. God himself informs us: "These are they who are come out of great tribulation, and have washed their robes in the blood of the Lamb." [3]

When we think of the Precious Blood, the cross of Calvary looms before our mind and we behold our dear Saviour bleeding.

On Calvary's height a cross of wood
'Midst gloom and misbehavior
Is reddening fast with Precious Blood
Of Jesus Christ our Saviour.
  His wounded head against the beam
  Is adding to the bloody stream.
  The blood is gushing from His hands;
  From pierced feet the stream expands.
His mother weeps. Her Son is dead,
His Precious Blood congealing.
The lance is thrust. His heart has bled.
Now hear thy God appealing:
  My Blood, My life I gave for thee
  That thou might'st live eternally.
  I love thee still. Give Me thy heart,
  And from thy sinful way depart.

[2] Apoc. 1:4, 5.
[3] Apoc. 7:14.

As an object of special delight the Precious Blood is visible to the elect in glory. Here on earth it is with us in the Blessed Sacrament. In Holy Communion it rests upon our tongue and lives within us. "And the Blood of Jesus Christ cleanses us from all sin."[4] After Holy Communion we must be able to say with St. Paul: "I live, now not I; but Christ liveth in me."[5] We receive the Precious Blood in daily Mass. It is certainly a great blessing and consolation to have God's own assurance: "Blessed are they that wash their robes in the Blood of the Lamb; that they may have a right to the tree of life, and may enter in by the gates into the city."[6]

It stands to reason that the devotion to the Precious Blood is of the highest rank. His Precious Blood is pervaded, penetrated and completely permeated by His Divinity. This intimate and lasting union entitles the Precious Blood to adoration. We adore the Precious Blood of Jesus.

The special devotion to the Precious Blood appeals to all good Catholics. It leads us to the very fountainhead of salvation. It brings us to Jesus. It unravels heretofore unknown acts of divine love and opens expanding new avenues of grace.

This world is a vast hospital of human ailments, of wounded hearts and afflicted souls. We are the patients. Sin has wounded our soul. Offended pride and foolish ambition for honors and distinctions have caused undue heartache to many a one. No matter what the occasion or cause of the wounded heart and soul may be, we stand in need of an energetic remedy. God has provided it. It is the remedy for fallen mankind, the remedy for afflicted souls. This remedy is the Precious Blood of Jesus. It is well for us to take it frequently and to place no obstacles to its efficacy.

Throughout this month let us extoll
The Price of our immortal soul!

VIGILIUS H. KRULL, C.PP.S.

[4] I St. John 18: 7.
[5] Gal. 2: 20.
[6] Apoc. 22: 14.

CONFRATERNITIES OF CHRISTIAN MOTHERS.

We would direct attention to the work of organizing Christian Mother Societies in our parishes as a direct means of creating a more Catholic atmosphere in our homes than exists at present. New immigration conditions prevailing in many parts of the country and the American tendency to denature the life of the family, call for pastoral efforts in a new direction. Long ago the need of safeguarding the home circle by a special organization was realized among us. The Capuchin Fathers in Pittsburgh and many local pastors with the aid of religious communities formed sodalities of Catholic mothers after the model of the *Pia Unione delle Madri Cristiane* and similar confraternities in France and Germany, richly indulgenced. These efforts were more or less restricted to the German, French and Belgian population in the States and Canada. A recent appeal from the Superior of the Capuchin Fathers gives a new impulse to the movement of organizing our Catholic Mothers. The association works in immediate harmony with our educational efforts to keep under pastoral direction the young lads who have left the school, as is done through the Catholic Boy Scouts and Boys Brigade, which are to secure the future influence of the Church in behalf of high moral standards in public and in private life. We print here some suggestions helpful toward the establishment of Christian Mother Schools made by the Director General of the Confraternity (220 Thirty-seventh Street, Pittsburgh, Pa.), from whom detailed information may be obtained.

Applying our energy to the forming of good Christian mothers will strike at the root of all present-day evils and will eventually produce results that will supply abundant aid in solving the burning questions of social reform. There is only one way of attaining this result, and that way is the establishment of *Mother Schools,* where mothers will be taught the art of raising and training children for the Church and for God. A mother is the first and natural teacher of her children. What a mother knows she will teach her child; her manners and her actions will be the child's model of imitation and copy. Teach the mothers, therefore, their duties and obligations toward their children; impress upon them the dignity of Christian motherhood and the extent of their responsibility; and there

will be an unmistakable improvement in the piety and the morality of your flock. If a mother school could be established in every parish of the United States, the leaven of Catholic doctrine and morals would gradually permeate the other social strata of our body politic and our beloved fatherland would be not only the greatest material power of the world, but would also become the greatest factor for moral good.

MOTHER SCHOOLS?—WHAT ARE THEY?

These mother schools, which have been approved by the Holy See, originated in France in 1850. They were introduced into the United States through the zeal of the Capuchin Fathers in the year 1881, and are known as Confraternities of Christian Mothers or, simply, Christian Mother Societies.

They have been established in about 1000 parishes of the United States and Canada and are affiliated with the Archconfraternity of Christian Mothers at Pittsburgh, Pa. They are conducted by a canonically appointed local director at a monthly so-called Conference, which is nothing else but a heart-to-heart talk to the assembled mothers on one or another point of a practical nature concerning the proper education of children. The success of the confraternities lies principally in these monthly conferences, and God's blessing for them is obtained through the mothers' daily confraternity prayer, which may be recited in about one minute of time.

HOW TO ESTABLISH A MOTHER SCHOOL?

When your decision to establish a confraternity is final, send me a postcard for a printed application form, which you may use to obtain your Ordinary's permission to establish the society.

After that, lay the matter before the mothers of your parish. Take the names of the volunteer members, organize according to the manual and set the date for the establishment of the confraternity and for the reception of the members. Admonish all to go to Holy Communion on that day to gain the Plenary Indulgence.

Prepare a special sermon for that day or invite some one to deliver an inspiring sermon on the Vocation of Mothers in the Divine Economy.

Do not set this date too near to the preliminary meeting, so as to allow time for the procuring of enrollment blanks and confraternity insignia.

In the meantime keep the matter alive by urging on the Sundays preceding the date earnest endeavor and coöperation on the part of all to increase the number of prospective members.

At least one week before the date inform me of it and send me the Ordinary's permission for affiliation to the Archconfraternity.

On the day itself proceed to the solemn establishment of the confraternity according to the instructions of the manual, whether you have received the letter of affiliation (diploma) or not.

Invite the whole congregation to this solemnity. Close the solemnity itself with Benediction of the Blessed Sacrament and afterward let the whole congregation sing the "Te Deum laudamus", in the vernacular.

THE LACK OF ORGANIZATION.

The marvelous unity of faith among Catholics everywhere in the world, their perfect harmony of practice, their universal fealty to a common spiritual authority, are in such marked contrast to their lack of organization and coöperation in all things else, that even the casual observer should perceive a divine element in the former as clearly as they must see the human in the latter.

The Divine Founder of the Church declared that "the children of this world are wiser in their generation than the children of light". Now let us see wherein the "children of light" lack wisdom. The secret of success in all enterprises conducted by "the children of the world" is organization. Our business men unite their forces and pool their capital with others for the formation of what are commonly known as corporations. Associations, fraternal orders, groups of various kinds, are organized for the furtherance of certain aims and purposes, and for the better support of these. The Federal Government serves 100,000,000 people through several thousand branch mail-distributing stations, and the whole machinery is sustained principally by the sale of little stamps to send our letters over the wide country. The purchases are small, but the customers number millions. The Protestant churches, weak and disorganized in matters spiritual, operate big machinery because they are well organized both locally and nationally. Getting the money is one of the least of their troubles, and the benevolences of the different denominations, including Home and Foreign Missions, Hospitals, Literature, etc., are well financed.

In this country hundreds of Catholic parishes are well organized, but without any relation to the Church at large, or to the non-Catholic body resident within these parish limits. In a moment I shall show that the average parish or local organization is imperfect, even as regards the parishioners themselves. But I would, parenthetically, call attention to the lack of organization in the Latin countries. One of the evident reasons why a small minority has been able to throttle the Church in some of these countries, is that the Catholics were not nationally organized. I do not mean into a political party, but into a big family. Isn't this true of France, Spain, Italy, Portugal? In all the Republics of South America, Chile to a certain extent excepted, pastors do not know their parishioners, nor the children who should be under instructions, nor the associates of their youths, etc. Moreover, the people are in no way united for the defence of the faith. If in these countries clergy and people came into closer and more frequent contact, if parishioners were trained to support and make sacrifices for their religion, if their common interests with other Catholics in their land and beyond the borders of their land, had been emphasized more, they would be more than nominal members of the Chuch, and more interested in everything that concerns her welfare.

Now to return to our own country. The greatest need of the hour is to get Catholic literature into every home, not only in order that *all* members of the Church may be kept in touch with what is going on in the Catholic world, but in order that our good Catholic people may not be unduly imposed on. Take, for instance, the matter of supporting the missions, Home and Foreign. Outside a few dioceses, in which a systematic method of collecting support for the Foreign Missions prevails, the readers of our Catholic Mission organs are the ones who practically support all mission work. This means that less than one-fourth of the Catholic population, and the one-fourth which is least able to give, does it all. Moreover, the ones who receive mission literature, are the ones who are appealed to by special letter for help, because mailing lists are usually compiled from subscription lists. These good people will often answer appeals several times during the year, while 75 per cent of the Catholic body give nothing, because

they are not made acquainted with the needs of the Church at large.

Therefore, not only for the better maintenance of religious works, inside and outside the parish, but for the lightening of the burden of our loyal poor people, Catholic literature should be placed in every home. But people cannot be induced to subscribe to the regular Catholic papers, nor to missionary periodicals, through pulpit appeals. They must be canvassed individually, or held up repeatedly at the church door itself, and not by out-of-town solicitors (who think first of their commission), but by a local organization under the direction of the pastor.

Another weakness resulting from lack of organization and coördination is this: There are *too many appeals* for assistance —all practically directed to the poor one-fourth. The circle of givers must be greatly enlarged, and the number of separate soliciting bodies must be diminished. Get the 10,000,000 Catholic wage-earners in the United States each to give a little, but to give it regularly, and a very big "Charity and Mission Chest" could be filled every year, and from it all Home and Foreign Missionaries would receive adequate assistance. We have spoken of the 25 per cent who do something for the Church at large, but that rating is too high. If there be 10,000,000 wage-earners among 20,000,000 Catholics, 25 per cent would represent 2,500,000 givers. But I am sure that there are not nearly so many. Grant that there are, they comprise mostly the small wage-earners. Our lawyers, and doctors, and big business men, our men of wealth, do not give to the Missions, do not give to their own parish as they should, and it is largely due to the fact that they have never formed the habit of reading the literature in which mission appeals are made, and their religious duties, generally, plainly told.

Protestants prepare the way for "getting results" by placing their literature first. We are very weak on this point. Note this news item:

St. Louis, March 3.—Part of the fund of $4,500,000 being gathered by the Southern Presbyterians to finance their "progressive programme" will be used in "placing a religious newspaper in every home" of its membership. This campaign for extending the

circulation of church publications is a feature of the evangelistic work that is to be done in this country. The fund of $4,500,000, it was announced at a "progressive programme conference" held there this week, is to be collected in 1922.

Another form of inefficiency and of great waste, resulting from lack of coördination and organization, will be dealt with in an article to follow.

J. F. NOLL.

Huntington, Indiana.

THE CARE OF AGED SECULAR PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am old though still hale, thanks to a good constitution. For sixteen years I was curate in the city. Then I became pastor, and for twenty-two years I have been here. My sister kept house for me until last Christmas, when she died. When I read your article on St. Philip, whom I honor as a special patron, and who died an old man, I began to think how I could save myself from inefficient old age in which I would be of little help to my people and a burden most likely to others. My younger neighbor, who comes over to cheer me at times, told me, as he is in poor health, he was laying by a little each year for a rainy day, when he might be too weak or ill to do pastoral work. I asked him where he would go. He did not know. He would depend on the bishop who might assign him a chaplaincy or some sinecure. But sinecures in our diocese are few, and so a priest, unless he went to a hospital, would be reduced to private inefficiency, pitied by the laity and forgotten or thought an oddity by his brethren in the ministry.

So I reflected what a blessing it would be if our bishop could have a house in the town, where priests not only young and active but elders who had borne the heat and burden of the day, could remain, saying Mass, doing little odd jobs in parochial srvice, such as hearing confessions, giving conferences, preaching, or, if they had taste for it, writing, library work, cataloguing, and the like. Such priests could be made both useful and comfortable in their old days, as was St. Philip, who still chanted the Gloria in very exultation of his gratitude

on the feast of Corpus Christi at eighty, and was an efficient superior until he voluntarily laid down his office at seventy-eight.

SENEX SACERDOS.

ELECTRIC LIGHT IN THE SANCTUARY.

Qu. Would you kindly answer the following queries of a practical import, as we are making repairs in the church at this time?

May electrical fixtures or electrical lights be attached to the altar?

May these fixtures be attached immediately to the canopy above the tabernacle for the purpose of throwing light on the ostensorium when placed under this canopy?

Resp. Generally speaking, there is no prohibition against the use of electric lights in the sanctuary or about the altar, in front of the tabernacle or ostensorium, unless these lights are used as substitutes or make-believes for the prescribed liturgical wax-candles or lamps of olive oil. What is forbidden is the use of electric lights for show and spectacular effects that are calculated to divert the attention and devotion of the faithful from the simplicity of the Real Presence. Thus it is forbidden to place electric lights immediately *behind* the Sacred Host, in order to create an artificial nimbus, as though it came from the Blessed Sacrament Itself. The arrangement of the electric lights in the sanctuary must be regulated by two fundamental laws:

1. These lights may not displace the prescribed liturgical wax candles or lamps (olive oil) in the service of the Holy Eucharist.

2. The lights are supposed to be used solely for the purpose of illumination, which does not exclude the idea of decoration, provided it does not take on the guise of sensational effects that are apt to distract the worshipers from the central object of adoration.

INTERRUPTION OF FORTY HOURS' ADORATION.

Qu. Where it is the custom to close the Forty Hours' Devotion at night, is it permissible to put away the Blessed Sacrament after the Mass of Reposition and resume exposition toward evening?

Resp. When the Fathers of the Second Plenary Council of Baltimore petitioned the Holy See to allow that the Devotion of the Forty Hours' Prayer be interrupted, the request was based on the assumption that the interruption would be during the night: "expositio horis nocturnis non fit" (Decr. S. C. de Prop. Fide, III, p. LXXIII, Concil. Plen. Balt. II). Hence it would appear that without a special indult the reposition of the Blessed Sacrament could not be protracted for a notable period during the day, if the indulgences are to be gained.

PROCESSION AT CORPUS CHRISTI.

Qu. For convenience sake, and because it insures a larger attendance of participants and worshipers, we hold the Corpus Christi procession on the afternoon of the Sunday within the octave. Preceding the procession there is a reception into the various sodalities. Does this suffice, or must the procession follow Mass or at least Vespers?

Resp. The procession on the feast of Corpus Christi or on a Sunday that takes its place may be arranged at any time in the day; but since the Blessed Sacrament is to be carried in the procession, as the central object of adoration, objects of sodality devotion such as the statue of the Blessed Virgin or the Saints are not permitted to be borne in the same procession (Decr. Auth., 1 July, 1898).

BAPTISM A CONDITION OF ADMISSION TO FIRST COMMUNION.

Qu. Is it necessary to demand a Certificate of Baptism from parents before admitting their children to First Communion?

Resp. Whilst there must be certitude on the part of the priest who admits a child to First Communion, that it has been validly baptized and understands what the Blessed Eucharist means, the testimony of a conscientious or believing practical Catholic parent should ordinarily suffice. Frequently there is difficulty in obtaining a written certificate of Baptism, especially in the case of immigrants, and more recently owing to the changes brought on by the late war.

Criticisms and Notes.

A COMPARATIVE STUDY OF THE CONSTITUTION "APOSTOLICAE SEDIS" AND THE "CODEX JURIS CANONICI". A Dissertation submitted to the Faculty of Sacred Sciences of the Catholic University of America, in Partial Fulfilment of the Requirements for the Degree of Doctor of Canon Law. By the Rev. George Leo Leech, J.C.L., of the Archdiocese of Philadelphia, 1922. Pp. 179.

When, owing chiefly to the changes in social and civil conditions since the so-called Reformation, Pius IX undertook in 1869 to revise the disciplinary laws of the Church and in particular those which aimed at emendation of morals by a system of censures "ipso facto ipsoque jure", that is to say, without process of trial, he did not change so much, but rather limited and newly classified the existing legislation of the Council of Trent. Within the last fifty years new aspects of rights and duties have brought with them different views of delinquencies, in causes and effects, which demand adaptation on the part of the Church as mother and directress of conscience, in her Code of corrections and penalties. Accordingly the new Canon Law of 1917 has wrought a change in the Constitution *Apostolicae Sedis,* and in particular regarding censures called "latae sententiae".

It is with this group of legislative enactments that Dr. Leech, in his dissertation comparing the censures of fifty years ago with those of to-day, is mainly concerned. The confessor who absolves "ab omni vinculo excommunicationis, suspensionis et interdicti" is bound to take cognizance of the changes thus introduced by the recent Code; and it is here that the volume before us offers aid in a well-reasoned exposition of the existing canons now in force. Despite the number of available and excellent commentaries, such as Capello, Blat, Chelodi, Eichman, Sole, Caviglioli, Cocchi, and in our own country Augustine and Ayrinhac, who deal with the topic more or less exhaustively, there was need of a text that did not merely confine itself to following the order of canons in the recent Code by successive comments, but by a study of the groups of censures, excommunications, suspensions, and interdicts, according to the manner in which they were reserved, points out the omissions and differences which are significant in the present application of old principles. The nine censures representing subsequent enactments to the Constitution *Apostolicae Sedis* are treated separately, as are also the peculiarities in form and degree of reservation obligatory under the new Code. We find no cause to take exception to the views ex-

pressed by the author since in most cases he cites authorities for his interpretation, everywhere with due regard to the traditions established by the legislation of the Plenary Councils of Baltimore. A valuable addition for practical purposes is the Appendix, containing not only a summary which illustrates the general effect of the new Code with regard to censures *latae sententiae,* but also a quite detailed enumeration of the censures now in force, grouped as they were in the Constitution *Apostolicae Sedis.* Canonists and confessors are thus benfited alike by this dissertation.

MORAL PROBLEMS IN HOSPITAL PRACTICE. A Practical Handbook, by the Rev. Patrick A. Finney, C.M. University of Dallas. B. Herder Book Co.: St. Louis, Mo. and London. 1922. Pp. 208.

Father Finney treats the moral problems involved in medical and surgical practice, in particular those connected with childbirth, under conditions which suggest danger to the life or health of mother and child respectively. The principles which must guide the practitioner who is desirous of observing the moral law are found in the teaching of moral theology, and are therefore frequently sought in the knowledge and judgment of a priest. Confessors and spiritual directors must be ready to solve the problems involved in the action of surgeons, nurses, with the consent of the patient or whoever is responsible for the results of a treatment that is hazardous. But theological principles, to be properly applied, demand, besides knowledge of theology, an understanding of the elements and circumstances to which they are to be applied. Herein lies the value of the study of pastoral medicine and surgery as an aid to an efficient priestly ministration.

Moral Problems in Hospital Practice gives a summary of cases which illustrate the conditions in which conscience has to inform and direct practice. Beginning with the subject of abortion, it makes us familiar with the nature and process of operations destructive of life. The methods of treating cases of ectopic gestation, mutilation of either child or mother; likewise the prevalent method of anesthesia for lessening pain in the labor of childbirth, are here discussed, giving the reasons upon which a decision of their lawfulness or unlawfulness is based. Throughout, the author appeals to recognized authorities for both the principles and the facts of his conclusions. The definitions are brief and to the point. Here and there an added phrase to justify an apodictic statement would be desirable, as, for instance, in the excellent chapter on the "Twilight Sleep", where the pronouncement that it is not safe might be at

once qualified by adding the reason, namely that it may easily induce hemorrhage in the mother and fetal asphyxia in the child. The volume not only adds to the information required in reputable hospitals by doctors, nurses, and above all by spiritual directors, but is of help to the student in his seminary course of practical theology.

GOD—OR GORILLA. How the Monkey Theory of Evolution exposes its own Methods, refutes its own Principles, denies its own Inferences, disproves its own Case. By Alfred Watterson McCann, author of "Starving America", "The Failure of the Calory in Medicine", "This Famishing World", "The Science of Eating", etc. New York: The Devin-Adair Company. 1922. Pages ix—340.

Once upon a time a young priest was standing before a pair of skeletons in the lobby of a large museum of natural history. They were the bony framework of a gorilla and a man, and were well mounted and strikingly located. A gentleman approaching remarked: "Pretty much alike, aren't they?" "No, I don't think so", rejoined the priest, who was looking for differences, not for agreements. Whereat the gentleman, who happened to be a physician, and therefore familiar with anatomy, proceeded to indicate the skeletal homologies. Needless to say, the priest was less prepared to tabulate the unlikenesses. The mutually opposing psychological attitudes of the two men conditioned logical and therefore philosophical differences no less interconflicting. Starting from similarity of bodily structure between man and ape the anatomist argued to man's simian origin. The priest, impressed by differences not so much of bodily structure (although these with advancing knowledge grow ever wider) as of essential opposition existing between the two creatures, was convinced that man could never have sprung from a brute ancestor of any kind. The evolutionary hypothesis based upon the similarities prevailing throughout the ascending grades of plant and particularly of animal life might indeed claim for itself some measure of plausibility or even probability—excepting, of course, the application of it to the origin of man.

Not content with this modicum of verisimilitude, however, its defenders now claim for it the dignity of a scientific theory, or rather a thesis, which they assert has been at least practically established by inductive methods and proofs based on experience. If this assumption of certainty or quasi-certainty were confined to strictly scientific circles, the disregard of logical reasoning and the weighing of evidence would be bad enough; but the evolutionary hypothesis has long since passed from the scientific laboratory into the newspapers,

magazines, novels, into every shape and form of literature, grave and trivial. The simian origin of the human family is held and taught by practically all our non-Catholic educational institutions and text books; so that the youth of to-day are as a whole imbued through and through with the notion that they sprang originally from a beast more or less akin to an orang-outang, lemur, gorilla, or what not.

The moral and religious consequences of the almost universal prevalence of this materialistic evolutionism obtrude themselves upon the experience of every priest. Not infrequently he is asked by Catholic young men or women attending secular colleges for the attitude of the Church regarding evolutionism. He may tell them that, apart from her authoritative pronouncement on the created origin of the soul, she has uttered no decision. He may likewise refer them to the pertinent articles in the *Catholic Encyclopedia* ("Creation" and "Evolution"), both of which admit some restricted form of the evolution of organic types (the human always excluded). He will likewise do well to recommend the work in title above. He will do still better if he first peruse the book himself. He will then know best into whose hands to place it. For, needless to say, not every book suits every mind or taste. The title of the volume is somewhat startling; it may be to some shocking. Perhaps that is one of its merits. People need to be shaken up and shocked a bit these days. They are mentally comatose. There is little thinking done by the so-called educated class. They read scarcely anything that is serious and they live on the intellectual, or rather non-intellectual, breakfast foods served to them in the newspaper headlines and in the best selling novels.

Mr. McCann will wake them up. He gives them something worth thinking about. He makes them see that their mental cereals are trash; worse, poison. With merciless logic he smashes the foundations of the evolutionistic structure. The Piltdown, the Trinil, the Neanderthal, the Krapina, the Heidelbergian, and other fossil fragments upon which transformists have built such imposing stuccoes, he scatters right and left. With keen eye he detects the weakness and the sophistry of the evolutionistic reasoning based upon rudimentary organs, embryonic successions, the pedigree of the horse, and the rest. A fine part of his work is his exposure of the bare-faced mendacities of Haeckel, who did not hesitate to falsify the records when it suited his purpose. Even so respectable a gentleman as Professor Osborn, the Honorary Curator of the American Museum of Natural History in New York, has stooped to methods in his arrangements (in the Hall of the Age of Man) of "the evi-

dences" of man's simian ancestry and ascent through barbarism to civilization—methods that on the showing of Mr. McCann can hardly be exculpated of bad faith.

The author is a hard hitter. He is fearless, because he knows the truth. He is honest, and therefore a fierce hater and denouncer of the shams which have been and are incessantly being poured into popular literature and therefore into the mind and the soul of an unreflecting public. He reasons forcefully; he writes plainly and directly. He uses wit and sarcasm effectively upon those who deserve such treatment. The false logic and the trickery of sciolists masquerading as "scientists" have often been exposed before. Probably in no single volume has this aggregated weakness and baseness been laid so bare. Plenty of people have felt like writing many of the things summed up in this volume, but have been withheld by human respect or because they were not quite sure of their ground. The present author felt neither of these restraints. He possesses knowledge, conviction, and courage, together with invincible logic—the logic not of mere *a priori* speculation, but the logic of facts collected from experience, from the sciences—paleontology, biology and the rest—as well as from archeology and history, and he employs this mental and moral equipment to the very best advantage. Happily, too, the book-craftman's art has served hm well. The make-up of the volume with its large, clear letterpress and numerous photograph illustrations invites reading, while its full index and contents table facilitate reference.

NOTES OF A CATHOLIC BIOLOGIST. By the Rev. George A. Kreidel, member of American Association for Advancement of Science, etc.; professor of Biological Sciences in St. Joseph's Seminary, Yonkers, N. Y. B. Herder Book Co., St. Louis and London. 1922. Pp. 276.

The title of this book will inevitably suggest *Thoughts of a Catholic Anatomist,* by the late Dr. Dwight, to those who have read that classic of theistic defence. One is therefore prone to look in the present *Notes* for a treatment of biological subjects similar or supplementary to that accorded by the eminent Harvard professor to problems of anthropology. A survey of the contents shows that, while the general thesis of the two works is identical, the purpose and scope of the latter are individual. The object of both volumes is to make manifest the presence of the Creator in Nature and to prove the necessity of His directive intelligence to account for the order everywhere prevailing in the universe. The two volumes, therefore, are contributions to the argument from design.

Each within its respective scope accumulates abundant evidence of the prevalence of final causes. But, whereas Professor Dwight appealed mainly to the philosophically minded, Professor Kreidel has in view that "large but less favored class who have not had the advantage of a university or college education". In a style for the most part plain and so far as possible untechnical—though it might well have been here and there smoother and more idiomatic — he writes informingly and entertainingly of a variety of topics pertaining to organic life, such as the fertilization of flowers, the distribution of seeds, wonders of the insect world, mimicry. There is also an interesting chapter on the origin of life; another, partly Biblical and historical, partly entomological, on the locust; and lastly one likewise Scriptural, historical, and scientific on the salt of the earth. One of the most informing chapters is that in which are discussed the various theories that have been advanced by speculative scientists to explain the original formation of our solar system and its final dissolution foretold by the Sacred Writings. The average reader will probably derive from the author's succinct summary of these hypotheses a clearer idea than he would by perusing many more elaborate dissertations.

The volume is provided with a good index and a useful glossary of technical terms. There is also a serviceable geological time table. As regards the latter feature, the lay reader will thank the author for telling him the meaning of such terms as Jurassic, Triassic, Permian, and other terms which the makers of such charts usually forget to interpret. The favor would have been enhanced had the author deigned to indicate the significance of Pleistocene, Oligocene, and some more which will be all Greek to most of his readers.

SOCIOLOGICAL ESSAYS. By Dr. A. E. Breen, author of "Introduction to Holy Scripture", "Harmonized Exposition of the Four Gospels", "Diary of My Life in the Holy Land", "A Daughter of Mexico". Two volumes. Rochester, N. Y.: John P. Smith Printing Company. 1922. Vol. I, pages 528; Vol. II, pages 430—xi.

Dr. Breen has previously given us two solid, though withal practical, works on the Bible. In the present *Essays* he enters on a different field. The transition from the former to the latter, however, is not as abrupt as might at first sight appear. The Bible, after all, contains the real key to "the social question". It tells us indeed why there is any such problem at all—whence it sprang, why it has grown to world proportions, how it is to be handled and happily, "if haply", solved. The psychological and moral roots of the

social question is selfishness, ego-centrism. The fountain-head of the latter disorder is of course the sin of the race. "By that great mystery called original sin, man finds himself in contradiction to the very end for which he is created" (p. xi). An alert metaphysician might perchance take exception to a certain lack of precision in this quotation from the text before us; but no one will question the substantial truth conveyed by it. Anyhow, to the sources of revelation, to the teachings of the Bible and the Church men must go if they would understand aright the origin, the nature, and the solution of social problems. It would not be true to say that these *Essays* are exactly an exemplification or a verification of this truism. Nevertheless, one whole essay (*Economic Problems*) is devoted to its elaboration. Rather do they breathe its spirit; are vivified and fortified by its influence. For the rest, they cover a spacious range of topics widely diversified, though sufficiently related to justify the flexible qualification *sociological*.

Socialism stands well in the foreground. Thus in the first volume are discussed the relations of Socialism to Religion, to Politics, to Labor, to the State, to the Family of Nations; while in the second volume there are chapters on the Failure of Socialism, Socialism and Morality, the Jews and Socialism.

The other subjects are of a miscellaneous complexion. In the first volume evolution, immigration, materialism follow one another closely, while the second aligns the moral law, coöperative enterprises, the Treaty of Versailles, Workmen's Compensation Law, profits, political dangers, false ideals, industrial depression, loaning on interest.

Dr. Breen has read extensively on these topics, and collects the results of his reading in the form of numerous extracts from very many and widely divergent authorities. In addition to his own estimates of men and things, and his, for the most part, judicious criticism of unsound sociology and economies, the wealth of citation from these numerous sources will be welcomed by the average reader and particularly by priests, who will find them serviceable in preparing addresses on the same or kindred topics—a function in which the *Essays* seem to have been originally employed by their compiler.

THE PSALMS AS LITURGIES. Being the Paddock Lectures for 1920. John P. Peters, Ph.D., Sc.D., D.D., Rector Emeritus of St. Michael's Church, New York; Professor of New Testament Languages and Interpretation in the University of the South. New York: The Macmillan Company. 1922. Pp. 494.

Dr. Peters confines his study of the Psalter to its significance in

the liturgy both ancient and modern. His tracing of the origin of the Hebrew hymns takes account of the anterior collections of Babylonian liturgies and ritual hymns, not for the purpose of crediting the Psalter to Sumerian origins, but to show a parallel mode of development and adaptation. In this way he furthers the purpose of determining the sources, age and meaning of many of the psalms as indicated by their structure, rhythm, or metre, expression of the genius and mental habits of the race. At the same time he emphasizes the fact that "polytheism, superstition and sensuality, inherent elements in the Babylonian psalms, are purged from the Hebrew, which are monotheistic, pure and spiritual, the most exalted hymnody ever composed". For the rest, the comments of the author on Hebrew as kindred to Babylonian and Egyptian poetry are particularly enlightening amid the recent divergent attempts to explain the ideal parallelism with sound measurements in Semitic verse structure, not of syllables or of quantities but of periodical beats.

The first chapters, indicating the origin, purpose, and development of the Psalter, are followed in order by explaining the liturgical uses as represented by the ancient Psalm Book of Jerusalem, the Penitentials of Shechem and the so-called Davidic Collection; next comes the Psalter of Dan and Bethel, originating in the dispositions of the liturgy under the Sons of Korah and for the Tabernacle service generally. Lastly we have the Temple Psalter with its subsequent development of pilgrim worship down to the Maccabean times. Each psalm is commented upon in detail, not so much critically or from the philological point of view, but in its full meaning and significance for the service of the Church. In using the term Church in connexion with the Psalter, Dr. Peters has of course in mind the ancient Christian Church as it converged toward the Protestant reform movement which produced the Anglican Psalter. He believes that the medieval mode, still observed in the Catholic Church, of reciting the entire Psalter each week in regular succession, tends to make the use of the Psalter mechanical and unintelligent, whereas the sense of individual psalms points to their intended use in a different way. This might be true if the Catholic service with its sacramental liturgy centering round the sacrificial altar did not make use of every part of the Psalter as constant illustration in its worship. Hence the continuous repetition in the canonical office is not calculated to obscure but to enliven the conscious sense of the successive psalms chanted as a devotion. It is not only Christmas, Holy Week, Easter, Ascension, and Whitsunday that provide special psalms, but the liturgy of every day does so in the continuous service of sacrifice, exorcism, prayer, and thanksgiving, in all of which the

Psalter plays its part quite as much as and more than in the version of select psalms provided for the rarer services of the Protestant churches by John Wesley.

But these views hardly interfere with the excellence of the book as a study of the psalms. The outstanding, and in a sense original feature of Dr. Peters's treatment of his theme lies in the value he assigns to the psalms as liturgical prayers or hymns. The recent representatives of the higher criticism have agreed—and some Catholic writers have followed the suggestion — to treat the psalms as poems composed for the celebration of historical events in the lives of David, Solomon, and the later periods of a theocratic Hebrew nation. This has led them to disregard the external evidences of date and relation furnished by tradition in headings and other arrangements of the early texts, so as to cause them to rearrange, divide, and assign dates entirely out of harmony with the evident liturgical object of the composition. This is a valuable point of departure in Biblical criticism, and we believe justified by the reasons assigned by our author.

Literary Chat.

The Gospel of a Country Pastor, by the Rev. J. M. Lelen (B. Herder Book Co.), presents a novel and agreeable way of bringing home to Catholics the truths of the Gospel. There are thought, erudition and vivid illustration combined in such a way as to appeal alike to the scholar and the simple-minded, without vague and unintelligible phraseology. The fourteen sketches and sermons touch most of the practical issues of daily life, and there is an atmosphere as of open country and clear sky throughout the book that makes even desultory reading a gain in thought not without pleasure.

After a few years in the class room, every teacher of Latin feels the impulse to write a first Latin book, or a Latin composition book. In late years too many have yielded to this impulse, and hence the announcement of a new Latin prose composition arouses little enthusiasm. The success of many now sold in large numbers is due less to intrinsic merit than to vigorous advertising on the part of the publishers. A modest composition book by Professor Nutting (Allyn and Bacon) differs from most books of its class, in that it contains features of real merit. It presents in classified form the errors most commonly made in writing Latin, carefully culled from students' exercises, and offers a series of valuable and practical suggestions on Latin composition, with a set of excellent exercises. The book will prove of tangible assistance to the teacher of Latin, for whom alone it is designed.

Finding a Soul, by E. E. Everest, is the story of a young girl brought up by an unbelieving father, with the avowed purpose of stifling all religious tendency in the child. An atheist, scientist, lover of culture, he places in her way every opportunity to gain secular knowledge, hoping thereby to supplant any craving for religious information. The girl is

sent to different schools, prepared to resist all denominational influence. But the very thirst for secular wisdom which the home training has engendered arouses in her a search into the ultimate causes of things. Whilst she ridicules faith and piety as superstition in her schoolmates and teachers, and quickly discerns the unreality of sentimental worship, she hungers after the real knowledge that can answer her soul's questionings. Eventually she is sent to a Belgian convent school famous for its excellent instruction in music, with every assurance against any possible proselyting by the nuns. The manner in which the young woman arrives at the truth of the Catholic Church, and the price of sacrifice of domestic attachment she pays for it with heroic cheerfulness, make the volume not only an interesting chapter in the history of conversions, but of distinct value in the study of pastoral theology. (Longmans, Green and Co.)

Father Martindale, S.J., in his ubiquitous and always spirited commentings, finds matter for enthusiastic eulogy in the lives of several saintly religious of our day. One is *Marie Thérèse Conderc,* foundress of Our Lady of the Cenacle, who died in 1885, at the age of eighty. Her God-inspired work was to promote the teaching of Christian doctrine to all classes of girls and women, and to give or assist in giving retreats. The brief account has practical suggestions that may serve priests in solving the problems of woman's sphere in religion and in the world.

The same small volume of Fr. Martindale's "The Household of God" series has two short sketches of *Marie Thérèse de Soubiran* and *Marie Elizabeth de Luppé,* who are associated with the foundation of the religious of the Society of Marie Auxiliatrice. The extraordinary experiences, disappointments, and courageous enterprises of these ladies offer a glimpse of spiritual adventure in connexion with modern religious charity work not to be found in many biographies of the heroic saints belonging to the ages of faith.

Homiletics or the Theory of Preaching, by Joseph Gowen, though addressed chiefly to ministers of Protestant churches, whose official functions centre in the task of preaching, contains much of practical value to all cultured interpreters of the divine message. The necessity of study, the manner of applying the fruits of one's reading, the methods of collecting material and of developing the power of thinking together with apt expression, the advantages of cultivating the habit of writing and of utilizing the results of commonplace observation, are presented in a way that is likely to profit not only students but also teachers of homiletics and pulpit oratory. (Elliot Stock: London.)

It is greatly to be wished that our boys, especially our Scouts from fourteen upward, have become or shall become acquainted with Father Neil Boyton, S.J., as a story-teller. There is something happily suggestive even in his name. It rings true to a cheerful lad's tone of body and soul, and it says that its bearer is at home in boys' town, the place where healthy lads love to live and play, and sometimes work and pray. *Cobra Island* (Benziger Brothers, New York) is, we believe, Father Boyton's first book. One likes to hope that it will be followed by many another equally buoyant and keyed to the genuine boy. There are few stories better than this tale of adventure on a tropical island in the Indian seas; whereon there are real big cobras, luscious fruits, natural swimming pools, and no end of potential scrapes and scraps, all innocent, such as Scouts do dearly love. *Robinson Crusoe* in part and *Shelter Island* are reflected in *Cobra Island.* Were the story as long, it were almost as gripping as either of these classics.

Amongst the recent penny pamphlets on the English Catholic Truth Society's list, *Life and its Origin,* by B. J. Swindells, S.J., B.Sc., deserves special attention. In a few paragraphs the writer describes the phenomena of organic life with unusual clarity and felicity of expression and illustration. His science loses none of its accuracy by being made popular.

The several theories on the nature of life are briefly but satisfactorily examined. The true philosophy of the origin of organic life and of the nature and genesis of man is succinctly summarized. There is also a very good outline of the teaching of the Church on the whole subject. Just one item under the latter heading might be noted. "The body of the first man" is declared to have been "a separate creation" and that this "seems to be the plain meaning of Scripture and should be held unless proved to be contrary to facts" (p. 20). The word "creation", one must presume, is here used in the wider meaning of "production", since the body of Adam was not made *ex nihilo sui et subjecti*. Accuracy of terms in these delicate questions of origins should be rigorously maintained. Rationalists are always ready to sneer at our doctrine of "special creations". We ought not to multiply their opportunities.

Our Sunday Visitor Press has followed up its lime-light revelation of the character of the *Defamers of the Church* (the fifteenth revised edition of this keen trail-finder is before us) by an equally efficient document, *The Anti-Catholic Motive*. The author of this timely little pamphlet (Dominic Francis) analyzes in turn the several causes of the organized hatred of the Catholic Church — the personal, the money, the patriotic motive, and the rest; seven in all are mentioned—and gives documentary evidence for the existence of each of them. It is a strong arraignment, thoroughly grounded and delivered with directness and determination. The brochure is closely akin to the *Defamers* and should be as widely circulated; as widely, too, as was the vilest of the slimy brood—*The Menace*.

The *Divine Story*, a short Life of our Lord written by Father Cornelius Holland, is probably widely known to the clergy. It appeared a dozen or more years ago and is now reissued by the Blase Benziger Co., New York. A competent reviewer has said of the little book that "there is not to be found in the English language any volume to compete with it in meeting the needs of the young". While not every reviewer will be moved to express his appreciation in such superlative terms, many at least of the craft will not hesitate to recommend the *Divine Story* as an instructive, edifyfying, and interesting account of our Lord's life. The book is well made and is illustrated with a number of photogravures.

Books Received.

SCRIPTURAL.

A Book about the Old Testament for Children. Compiled by Isa J. Postgate and Charles Hart. Pictured by W. Lawson. Alexander Moring, Ltd., De La More Press, 10 Clifford St., Bond St., London, W. 1. Pp. 145. Price, 5/– *net*.

THEOLOGICAL AND DEVOTIONAL.

The Gospel of a Country Pastor. Sketches and Sermons by the Rev. J. M. Lelen, author of "Towards the Altar", etc. B. Herder Book Co.: St. Louis, Mo., and London. 1922. Pp. 179. Price, $1.00.

The Better Part. By Richard Ball. Sands and Company: Edinburgh and London. St. Louis, Mo.: B. Herder Book Co. 1922. Pp. 382. Price, $2.25.

Prayer, the Great Means of Salvation. By St. Alphonsus de Liguori, Doctor of the Church, and Founder of the Congregation of the Most Holy Redeemer. Edited by Rev. John B. Coyle, C.SS.R. London and St. Louis, Mo.: B. Herder Book Co. Pp. 192. Price, 85 cents.

CHRIST, THE LIFE OF THE SOUL. Spiritual Conferences by the Rt. Rev. D. Columba Marmion, Abbot of Maredsous Abbey. Preface by H. E. Cardinal Mercier and H. E. Cardinal Bourne. With a Letter of Approbation from His Holiness Benedict XV. Sands and Co., London and Edinburgh; B. Herder Book Co., St. Louis, Mo. Pp. 427. Price, $4.00.

THE LIFE OF ST. WALBURGA. By Francesca M. Steele (Darley Dale). Author of the Life and Visions of St. Hildegarde, etc. With an Introduction by the Rt. Rev. Columba Marmion, O.S.B., Abbot of Maredsous. Heath Canton, London; B. Herder Book Co., St. Louis, Mo. Pp. 188. Price, $1.75.

GOTTESHAUS UND GOTTESDIENST. Praktische Winke von Ludwig Soengen, S.J. Mit 29 Abbildungen. Pp. 226. Freiburg, Brisg., and St. Louis, Mo.: B. Herder Book Co. 1922. Price, $1.50.

DIRECTION DE CONSCIENCE PSYCHOTHÉRAPIE DES TROUBLES NERVEUX. Par Abbé Arnaud d'Angel et Dr. d'Espiney. P. Téqui, Paris. 1922. Pp. 480. Prix, 9 *fr.* 50.

INSTITUTIONES DOGMATICAE. In Usum Scholarum. Auctore Bernardo J. Otten, S.J. Tomus III: De Verbo Incarnato; De Beata Virgine Maria; De Cultu Sanctorum. Typographia Loyolaea, Chicago. 1922. Pp. xiv—470. Price, $3.50 *net.*

THE SPIRIT OF ST. JANE FRANCES DE CHANTAL. As Shown by Her Letters. Translated by the Sisters of the Visitation, Harrow-on-the-Hill. With portraits. Longmans, Green & Co., London and New York. 1922. Pp. xvii—466. Price, $6.00 *net.*

MA JOURNÉE AVEC MARIE ou Pratique de la Vie d'Intimité avec la Douce Reine des Cœurs à l'usage des Prêtres, des Religieux et Religieuses. Par P. J.-M. de Lombaerde, Missionaire de la Sainte-Famille. Cinquème édition. P. Téqui, Paris. 1922. Pp. xxiii—462. Prix, 4 *fr.* 25.

A JÉSUS PAR MARIE ou La Parfaite Dévotion à la Sainte Vierge. Enseignée par le B. Grignon de Montfort. Par l'Abbé J.-M. Texier. Troisième édition. P. Téqui, Paris. 1922. Pp. ix—415. Prix, 4 *fr.*

SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Second Part of the Second Part. QQ. CLXXI–CLXXXIX. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. vi—321. Price, $3.00 *net.*

LA PAROLE DE L'ÉVANGILE AU COLLÈGE. Par Mgr. J. Tissier. Quatrième édition. P. Téqui, Paris. 1922. Pp. 316. Prix, 6 *fr.*

LE VÉNÉRABLE MICHEL GARICOÏTS, Fondateur de l'institut des Prêtres du Sacré-Cœur-de-Jésus (de Bétharram). Sa Vie — ses Vertus — ses Miracles. D'après Basilide Bourdenne, S.C.J. Imprimerie Lesbordes, Tarbes. 1921. Pp. 254. Prix, 4 *fr.*

LE NOUVEAU DROIT CANONIQUE DES RELIGIEUSES. Les Nouvelles Normae. Par Chanoine Thévenot. P. Téqui, Paris. 1922. Pp. 196. Prix, 4 *fr.*

LE CHRIST DE LA JEUNESSE. Par Mgr. Tissier. Nouvelle édition. P. Téqui, Paris. 1922. Pp. 155. Prix, 4 *fr.*

COMPETENCE IN ECCLESIASTICAL TRIBUNALS. A Dissertation submitted to the Faculty of Sacred Sciences of the Catholic University of America in partial fulfilment of the requirements for the Degree of Doctor of Canon Law. By the Rev. Thomas Joseph Burke, S.T.B., J.C.L., of the Archdiocese of Philadelphia. 1922.

FINDING A SOUL. A Spiritual Autobiography. By E. E. Everest. Longmans, Green & Co., London and New York. 1922. Pp. xi—130. Price, $1.50 *net.*

A FRANCISCAN VIEW OF THE SPIRITUAL AND RELIGIOUS LIFE. Being Three Treatises from the Writings of St. Bonaventure. Done into English by Dominic Devas, O.F.M. Benziger Bros., New York, Cincinnati, Chicago. 1922. Pp. 150. Price, $1.50 *net*.

A MONTH OF DEVOTIONS TO THE SACRED HEART OF JESUS. And Other Exercises. By the Sodality of Immaculate Conception, St. Joseph Church, Hammond, Ind. 1922. Pp. 64. Price, $0.10.

PHILOSOPHICAL.

SOCIOLOGICAL ESSAYS. By Dr. A. E. Breen. Two volumes. John P. Smith Printing Co., Rochester, N. Y. 1922. Pp. 528 and 441.

THE STORY OF AMERICAN DEMOCRACY. Political and Industrial. By Willis Mason West. Allyn & Bacon, Boston, New York, Chicago, Atlanta and San Francisco. 1922. Pp. xiii—791. Price, $3.20.

THE AMERICAN PARTY SYSTEM. An Introduction to the Study of Political Parties in the United States. By Charles Edward Merriam. Macmillan Co., New York. 1922. Pp. x—439.

THE STATE AND THE CHURCH. Written and edited for the Department of Social Action of the National Catholic Welfare Council. By John A. Ryan, D.D., LL.D., and Moorhouse F. X. Millar, S.J. Macmillan Co., New York. 1922. Pp. viii—331. Price, $2.25.

NOTES OF A CATHOLIC BIOLOGIST. By the Rev. George A. Kreidel. B. Herder Book Co., St. Louis and London. 1922. Pp. 276. Price, $1.50.

CHRISTIAN SCIENCE AND THE CATHOLIC FAITH. Including a Brief Account of New Thought and Other Modern Mental Healing Movements. By A. M. Bellwald, S.M., S.T.L. Macmillan Co., New York. 1922. Pp. xvi — 269. Price, $2.50.

MORAL PROBLEMS IN HOSPITAL PRACTICE. A Practical Handbook. By the Rev. Patrick A. Finney, C.M. B. Herder Book Co., St. Louis and London. 1922. Pp. 208. Price, $1.25.

MODERNISM IN RELIGION. By J. Macbride Sterrett, D.D., Litt.D., Emeritus Professor of Philosophy in the George Washington University; Founder and now Associate Rector of All Souls' Memorial Church, Washington, D. C. Macmillan Co., New York. 1922. Pp. xvii—186. Price, $1.50.

DER ISLAM. Nach Entstehung, Entwicklung und Lehre. Von Dr. Joseph Lippl. Verlag Josef Kösel & Friedrich Pustet, Kempten. 1921. Seiten 99. Preis, 22 *Mk*.

IMMORTALITY AND THE MODERN MIND. By Kirsopp Lake, M.A., D.D., Winn Professor of Ecclesiastical History in Harvard University. Harvard University Press, Cambridge; Humphrey Milford, London. 1922. Pp. 51. Price, $1.00 *net*.

JUDAS. A Study of Possibilities. By Michael Andrew Chapman. Our Sunday Visitor Press, Huntington, Ind. 1922. Pp. 30.

LITURGICAL.

LITURGISCHES HANDLEXIKON. Von Joseph Braun, S.J. Verlag Josef Kösel & Friedrich Pustet, Regensburg. 1922. Seiten viii—344. Preis, 35 *Mk*.

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